

Session 4 – 10/11/2025

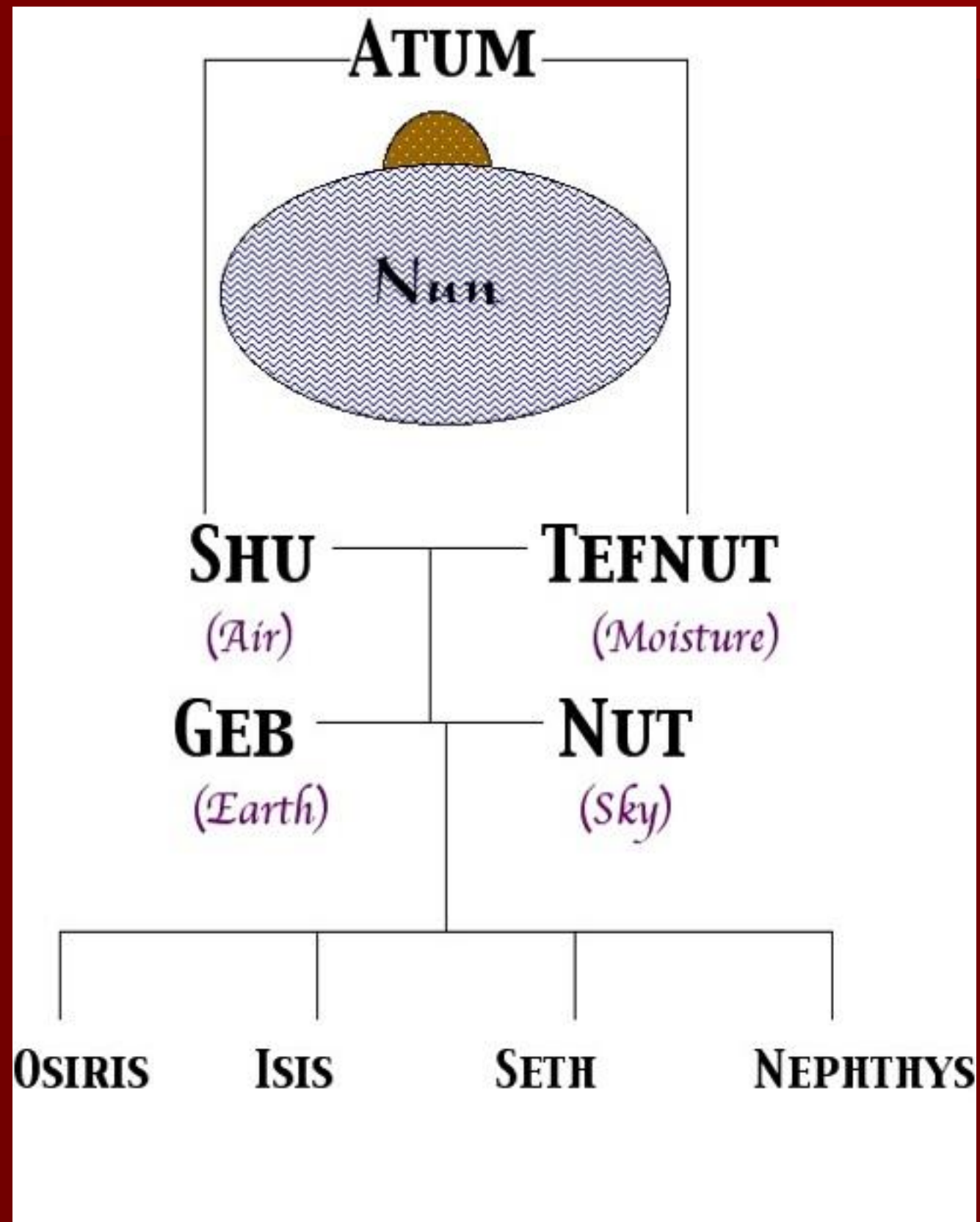
Religious power and the (female) king

HPHI5032/6032 Women and Religion

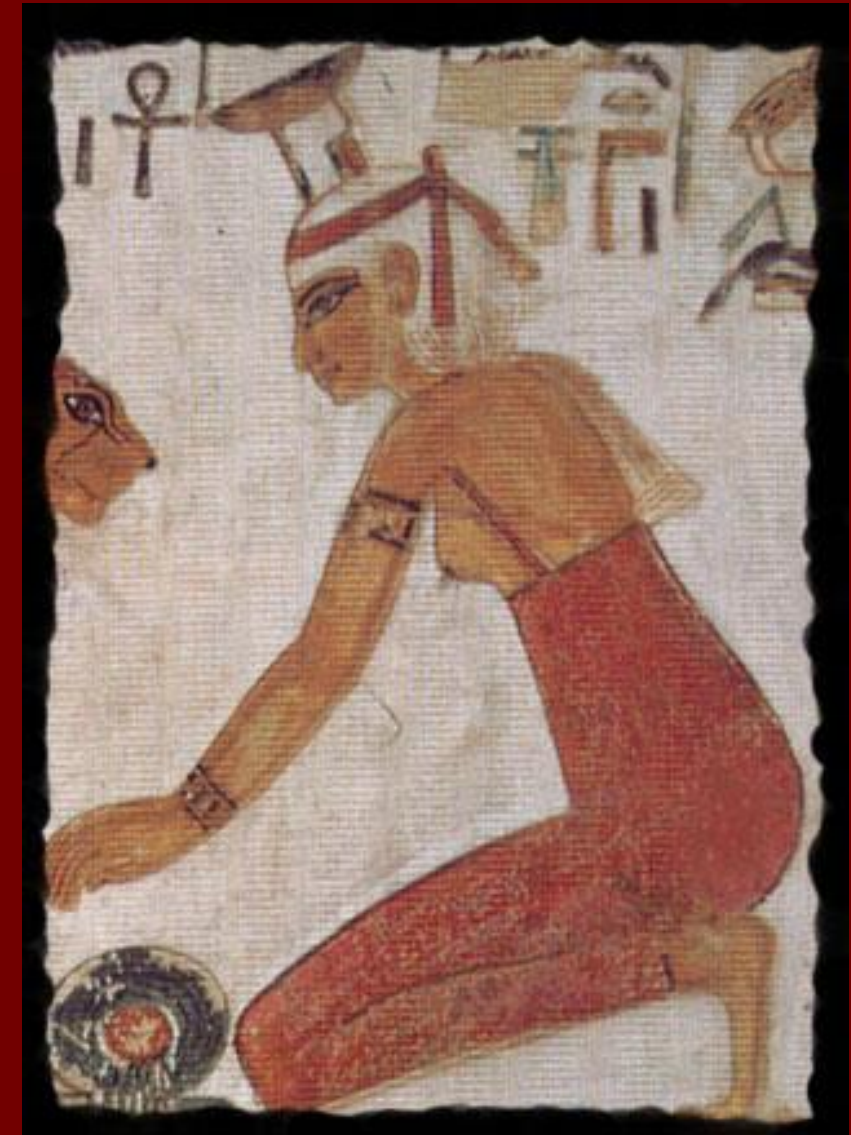
Dr. Katharina Zinn

Associate Professor for Egyptian Archaeology
and Heritage

Ennead



Isis and Nephtys



Isis

- ❑ one of the great goddesses, most popular member of the Egyptian pantheon: magical powers, devotion to her husband, Osiris, and to their son, Horus
- ❑ Isis and sister, Nephthys, acted as divine mourners of the dead
- ❑ together with Neith and Selket: protected coffins and Canopic jars (Isis protecting the jar containing liver)
- ❑ Late Period: chief cult centre - Philae, but universally revered
- ❑ cult of this divine mother: eventually superseded only by that of the Virgin Mary

Isis, Nephthys, Osiris (deceased)





The divine world:

pantheon
ritual
cult

reciprocal interaction

kinship

The concept of the divine

- → leads on state level to SACRALIZATION OF POWER
 - Royal power as sacred power
 - Means: of **divine** origin
 - To establish the right order Maat
 - Usage of royal / religious propaganda as ideology

Kingship (nswt) – constant features

- First Dynasty to the Roman Period (about 3000BC-AD300) – king is **Horus** (god of order and celestial power)
 - separate 'Horus name'
 - unique manifestation of that god
- Fourth Dynasty to the Roman Period (about 2600BC-AD300), 'son of Ra' – title placed before birth name
- special set of names and titles - by the Middle Kingdom (about 2025-1700 BC) = five
 - Horus name
 - name '(of) the Two Goddesses'
 - Horus-Gold name
 - title nswt bity (dual king) with (throne name) - cartouche
 - son of Ra title with birth name - cartouche

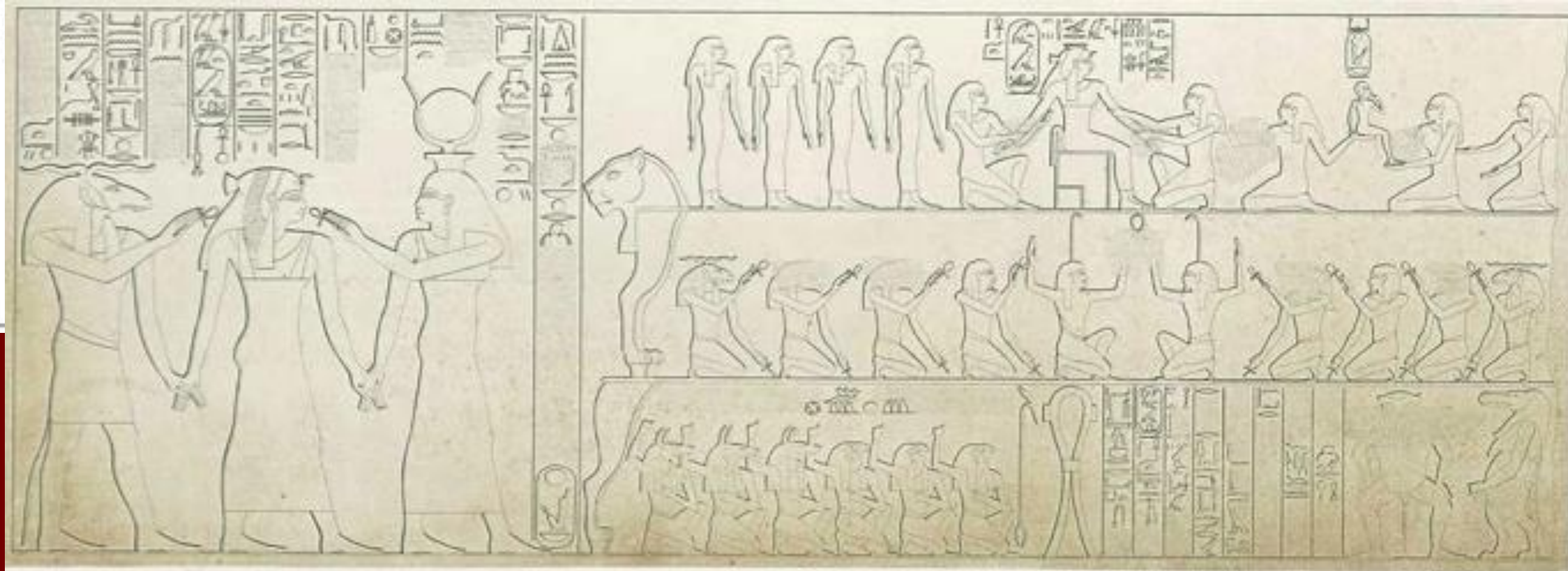
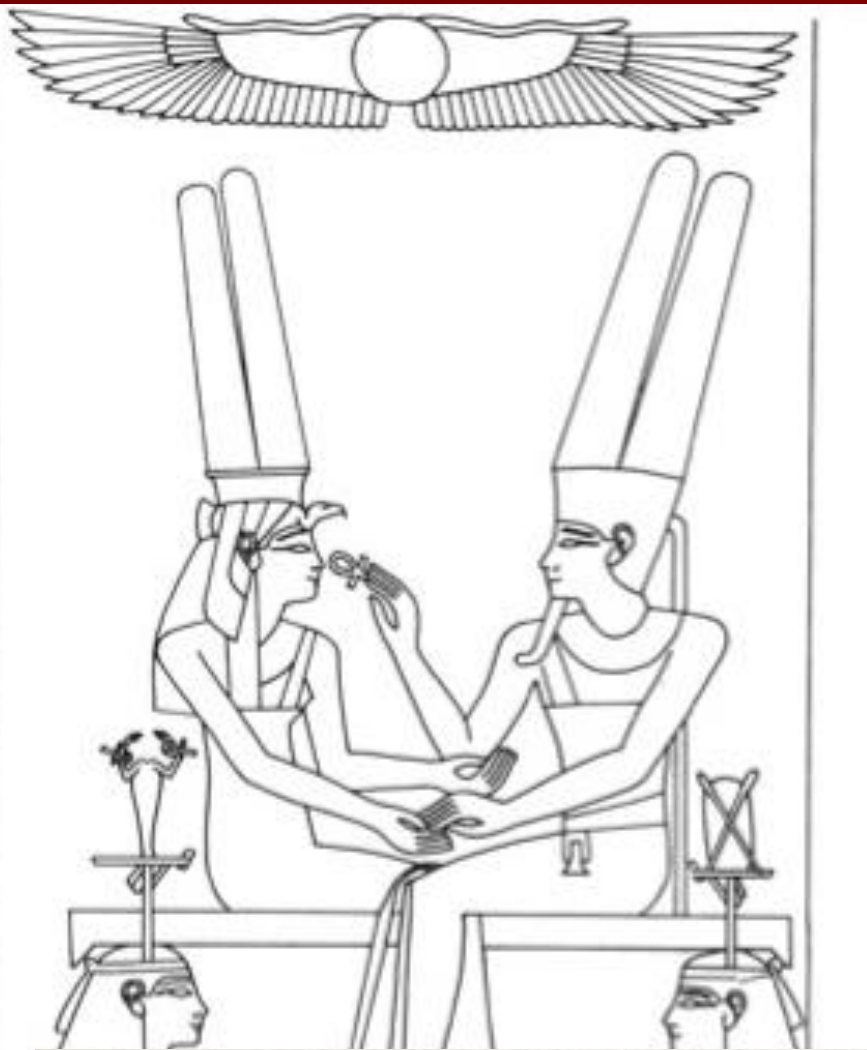


The dual king:

Divine kingship and mortality

- king is by nature divine
 - he is Horus, and offspring of Ra
- also inhabiting a human body → therefore mortal
- duality of divine character and mortal constraints is the essence of Egyptian kingship

Cycle of divine birth – divine conception and birth

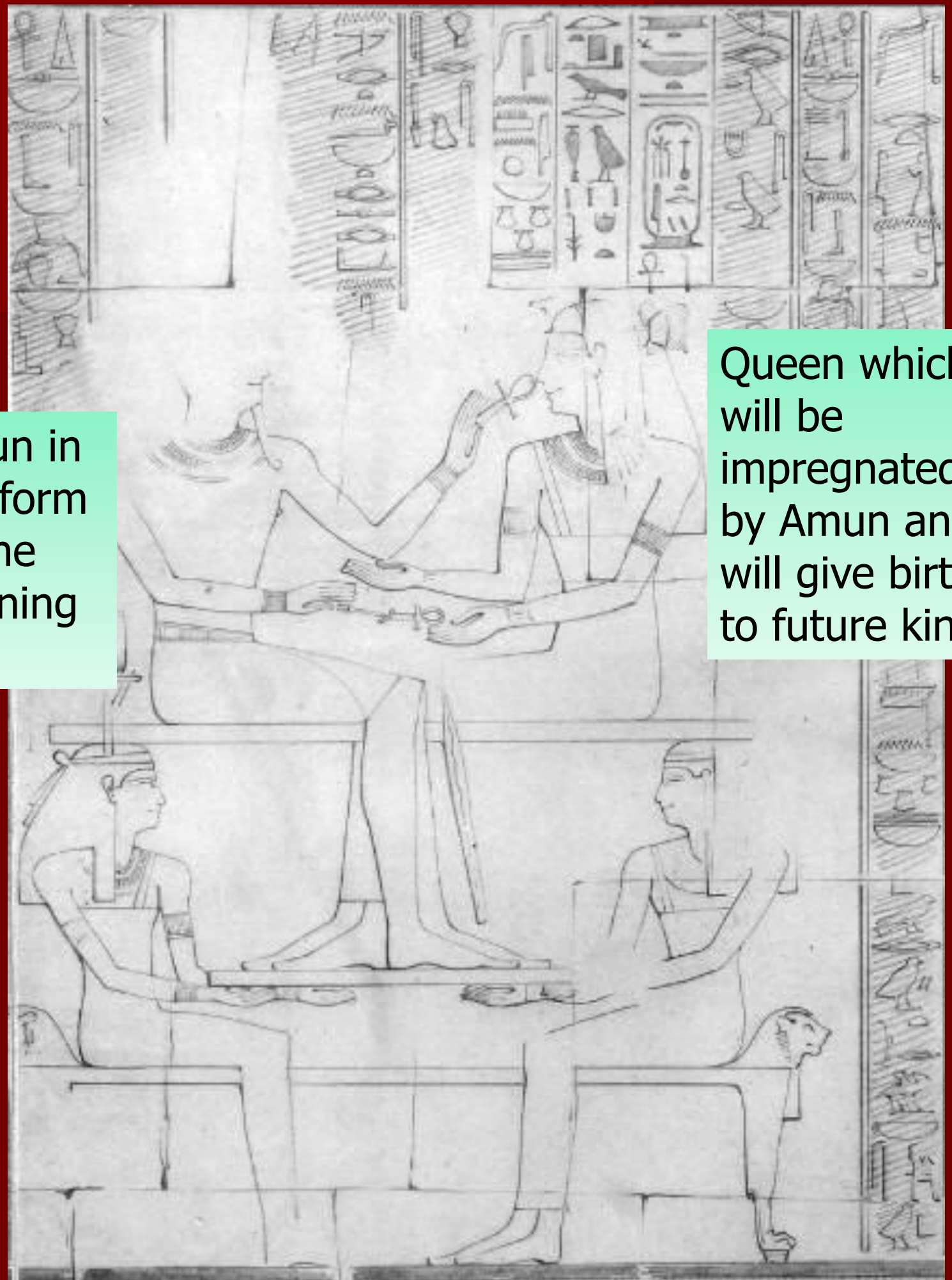


Scenes of “divine birth” → legitimisation?!

- Deir el-Bahari:
Hatshepsut
 - The masculine king in a female body
- Luxor:
Amenhotep III

Amun in the form of the reigning king

Queen which will be impregnated by Amun and will give birth to future king



The dual king:

Divine kingship and mortality

- What are the implications of these narratives?
 - the king is same substance as creator - not human, but divine
 - no such thing as 'royal blood' or a royal family – only the direct descent from sun-god
 - human women are not easily 'sons of Ra' - the sun-god is male, and so his offspring is most naturally also male
 - Nevertheless: several cases where a woman claimed kingship: Hatshepsut (18th dyn), Sobekneferu (12th dyn), Tausret (19th dyn)
 - although the king male, all others in close connection with kingship are female
 - human women in direct physical contact with the sun-god to produce the next king → 'king's mother'
 - Wife of reigning king → 'king's wife'

The dual king:

Divine kingship and mortality

- ❑ **Questioning the divinity of the king**
- ❑ Never any expression of opposition to the belief in divinity of king
- ❑ but mortality of human body occupied by king during his reign on earth → opportunities for attitudes other than reverence
- ❑ such expression principally in literature: narrative tales may depict a king with qualities inconsistent with behavioural norms
- ❑ Indicated in sources on political history: conspiracies against kings (murder of Ramses III)
- ❑ Such events seem not to have disrupted the structure of kingship and belief in the divinity of the king: human beings have unlimited capacity for adaptation, and devout believers are able to destroy what seems, externally, central to the belief system.

Masculinity:

Sphinx of Senwosret III (MMA 17.9.2)



MASCULINITY

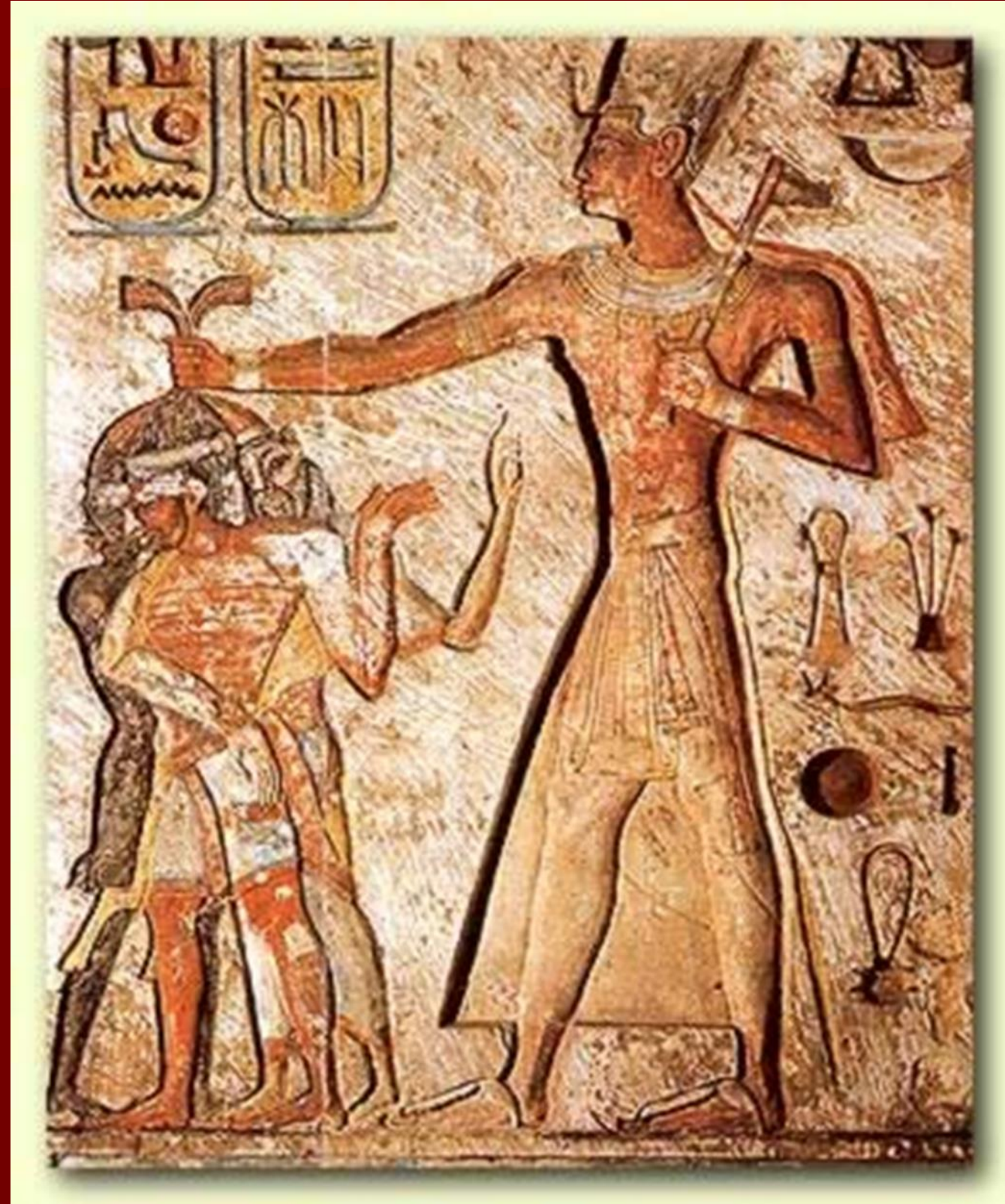
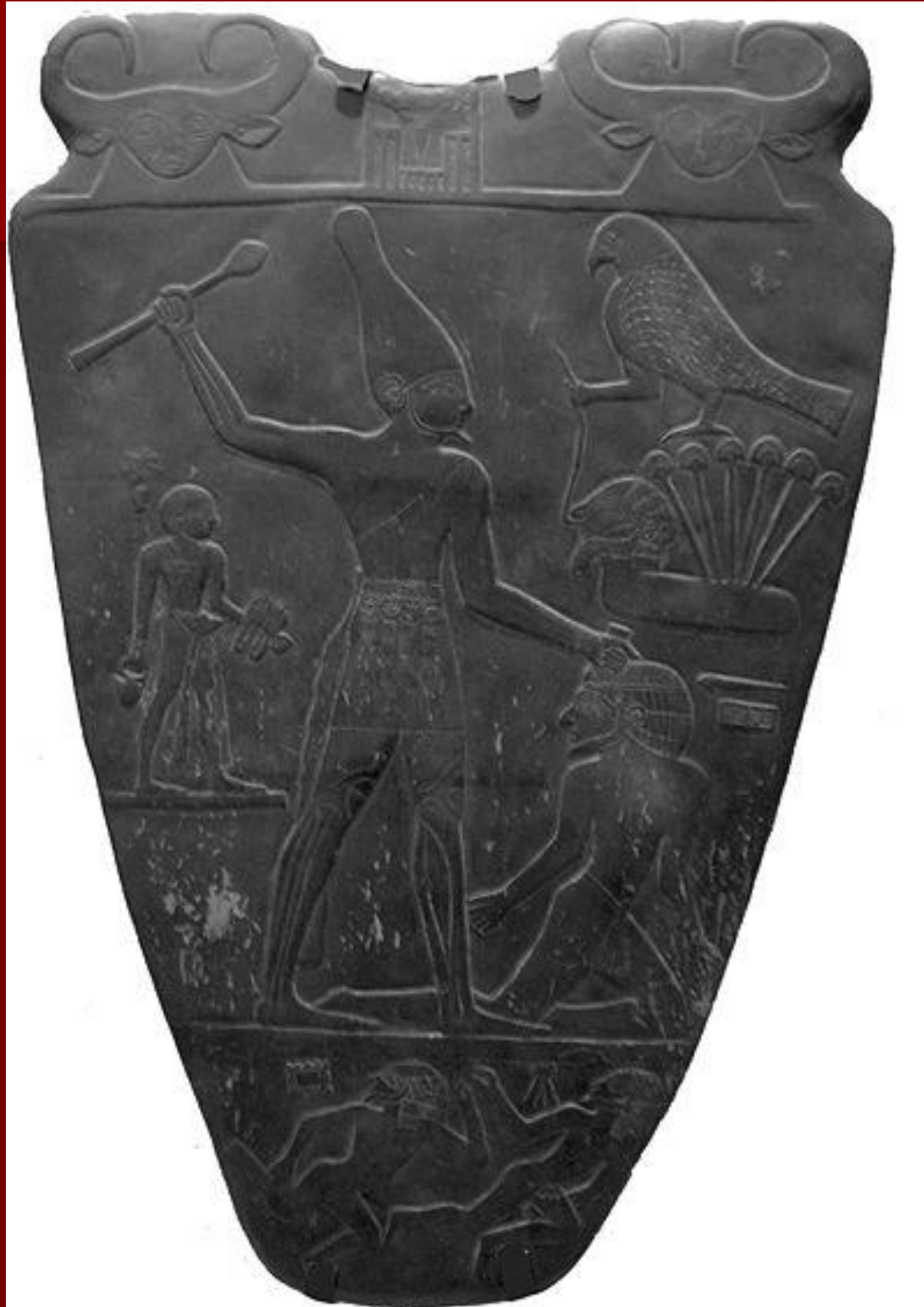
- ❑ Concepts of masculinity in the western world (first half of the twentieth century) = often rigid and inextricably associated with images of industrialization, military power and conventional social gender roles
- ❑ Janet Saltzman Chafetz (1974, 35-36) describes seven areas of traditional masculinity in Western culture:
 1. Physical--virile, athletic, strong, brave (unconcerned about appearance and aging)
 2. Functional--breadwinner, provider
 3. Sexual--sexually aggressive, experienced. Single status acceptable



MASCULINITY

4. Emotional--unemotional, stoic;
5. Intellectual--logical, intellectual, rational, objective, practical,
6. Interpersonal--leader, dominating; disciplinarian; independent, individualistic (applies to western societies);
7. Other Personal Characteristics--success-oriented, ambitious; proud, egotistical (applies to some societies): moral, trustworthy; decisive, competitive, uninhibited, adventurous.

Smiting of the enemy



The dual king:

Divine kingship and mortality

- The female aspect of kingship – necessary, without female, no kingship
- 'king's mother' + 'king's wife' = all-important religious positions in court → the female principle of kingship
- higher than 'king's daughter' and 'king's son'
- no king's father existent, as that is the sun-god

Queens in Ancient Egypt

- ❑ No independent word for QUEEN, but connected / in proportion to the KING: hemet – nesw – “wife of the king”
 - position and importance due to her physical relationship to the king.
- ❑ Position not equal or parallel to that of king: his office = divine as incarnation of HORUS on earth, who inherited the throne from his father, OSIRIS → but some queens were raised to be king
- ❑ Queen could consort with divinity but was not considered divine → therefore no own mythological backing, nor a divine role to fill
- ❑ Slight change of position from NK onwards – queen now more closely associated with the goddesses TEFNUT and HATHOR

Gender and politics: male kings and female queens

- ❑ **Many questions:**
- ❑ Role of kingship
- ❑ Role of queens
- ❑ Female kings
- ❑ office of the God's Wife of Amun
- ❑ How are they involved in politics, religion – what is their divine status?

Women in connection with the king

- ❑ Queens: mother, (principal) wife, (first-born) daughter
→ (well) attested
- ❑ Secondary wives (never higher than king's wife),
concubines → the role of the Harem → less good
attested
- ❑ The role of queens:
 - Religion
 - exercise of power
 - divinity (divine attributes and ideal beauty)
 - the female counterpart of the pharaoh → complementing
the divine role
 - the female king

Queens: mother



- The Queen Mother
- Ankhenesmeryt II and Pepy II Neferkara
- OK, 6th dyn.
- New York, Brooklyn Museum of Art 39.119

mwt-nesw (king's mother)

- ❑ medium to transfer royal power
- ❑ always also title “daughter of the god,” as reference to her father, the deceased king – passing divine birthright onto her son, legitimisation of his right to rule
- ❑ Dynasty 0 (3300–3100 BCE): mythology and symbolism of kingship already set (king was Horus → stated in first name of titulary: Horus name, wore crowns of Upper and Lower Egypt and royal kilt with bull's tail, held white mace)
- ❑ BUT: evidence for titles of queen not yet formed in 1st dyn.
- ❑ Symbols + accoutrements of queen not used until the OK
- ❑ OK: main royal female symbol (**vulture headdress**), just for queen as mwt-nswt, “King's Mother” (connection to son, not husband!) – legitimisation!!!

Queens: mother



- Turin C2457: Ahmose-Nefertari and Amenhotep I
- protected by winged goddess (in another object replaced by Nekhbet in vulture form)
- figures of mother and son complementing each other
- might be part of a throne or litter for statues of A-N and AI

**Deification
of royal
women:
Ramesses II
& Ahmose
Nefertari**



Queens: wife



- The Great Royal Wife
- Nefertari, Ramses II, 19th dyn.
- Abu Simbel, small temple (temple of Ibshek), Hypostyl Hall
- New: queen is present at scene of smiting of the enemies

Queens: daughter



- Carved Plaque of Amenhotep III (MMA 44.2.1)
- Princesses Henuttaneb and Isis in front of their parents, playing sistrum
- AIII celebrating jubilee together with Tiye

Queens: princess Isis as daughter AND wife



Insignia of queens – signs of power

- Msw nswt (OK) depicted wearing the **vulture headdress**
 - = attribute of goddesses in the Old Kingdom
 - Vulture headdress maybe chosen as ancient Egyptian word for both “mother” and “vulture” = mwt
- By MK both queen and princess wear the **uraeus**: the rearing cobra that adorned and protected the forehead of the king
- Middle Kingdom royal women could also wear **double plume**



Insignia of queens – signs of power

- ❑ princess Neferu-ptah (Amenemhat III) first to use cartouche
- ❑ From early NK: cartouche = regularly used by queens
- ❑ From beginning of NK: queen held flywhisk (resembles king's flail + hieroglyphic sign mes – “to give birth”)
- ❑ from Amenhotep III ancient Egyptian queen wore sun disk in cow's horns, double plume, and single or double uraeus → standard headgear for queens and goddesses
- ❑ sun disk and horns = symbols of Hathor, as well as double plume (Hathor wore when appeared as a cow)

Titles – signs of power

- Old Kingdom:
 - hemet-nesw
 - Sat-nesw
 - the One who sees Horus and Seth
 - great of affection
 - great of praise
- 4th Dynasty: also held titles of priestess, either Hathor, or priestess of different divine aspects of the king, titles were not used after that

Titles – signs of power

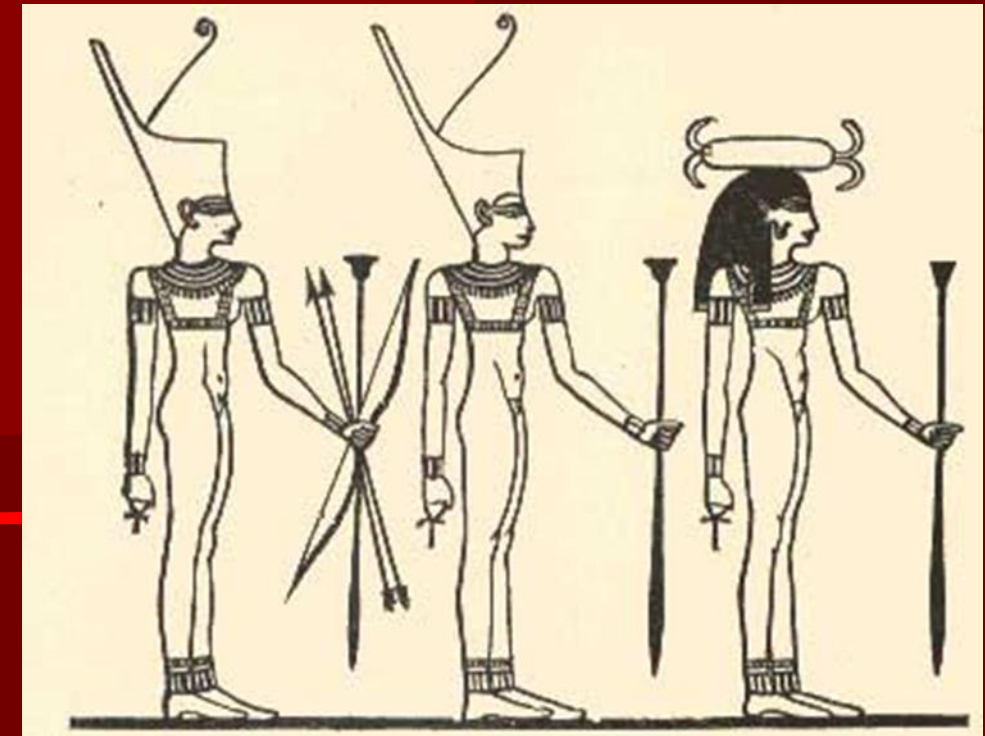
- Middle Kingdom
- two simple and basic patterns
 - “hereditary noblewoman and king’s wife”
 - “king’s wife and She who is joined to the White Crown.”
- Subsidiary titles of a more political nature appeared as well - “mistress of women” and “mistress of the Two Lands”
- end of MK, hemet-nesw weret, “King’s Great Wife” appeared, establishing a clear ranking system within the harem

Titles – signs of power

- New Kingdom most common three titles
 - hemet-nesw weret (“King’s Great Wife”)
 - hemet-nesw (“King’s Wife”)
 - mwt-nesw (“King’s Mother”)
- Many others describing the queen, such as “sweet of
- love,” “possessor of charm,” and “the one who
- fills the palace with the scent of her fragrance”
- “God’s wife of Amun,” – first held by AHMOSE NEFERTIRY, then HATSHEPSUT
- Office entitled queen to a place in the cult rituals for the god Amun of Karnak temple, and extensive land and income to support her position

Power-queens: Queens of the 1st Dynasty as representations of goddess Neith

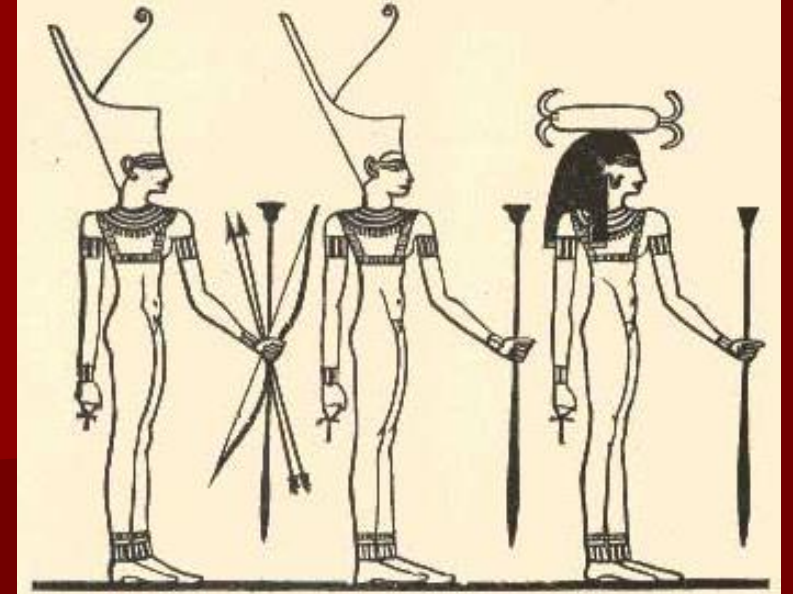
DYNASTY 1 2950-2775			Neithhotep	←
			Benerib	
			Khenthap	
			Herneith	←
			Meritneith	←
			Seshemetka	
			Semat	
			Serethor	
			Batirytes	



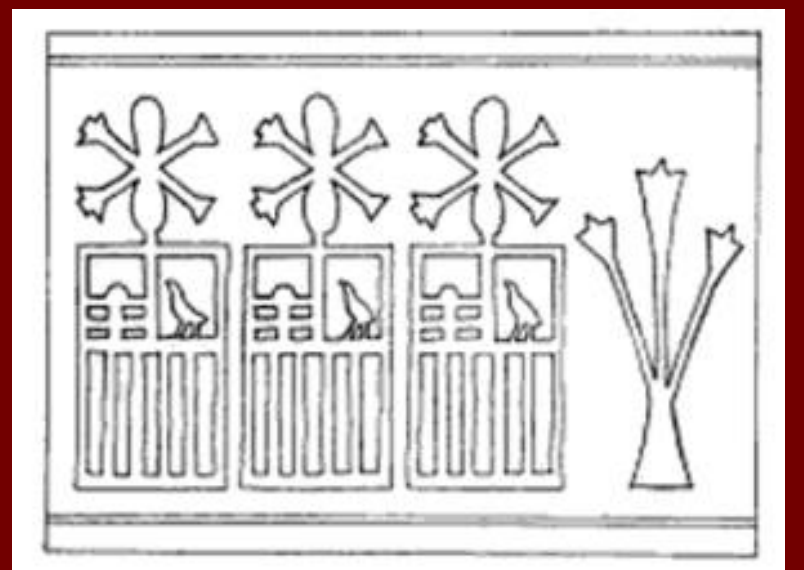
- **Hunting and warfare** classified as masculine activities, yet the deity ruling over these was female
- Neith affluent archer, 'Mistress of the Bow'.
- She was also credited as a weaver, who made wrappings for the deceased and watched over them.

The Goddess Neith and queens

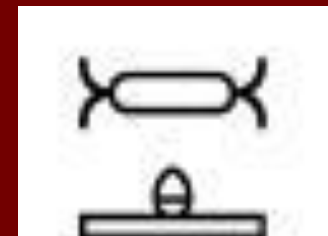
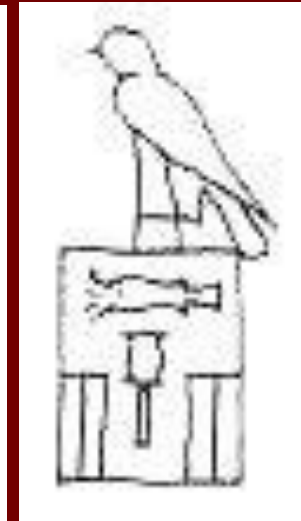
- Neith important deity of Lower Egypt (Sais) –ais temple called 'The house of the bee' → link to the monarchy (nswt-bjty)



- Rulers in Upper Egypt → connection to Neith = unification and consolidation of power
- Independence, ability to rule over male activities → understanding of role early queens
- strong link with the 1st Dynasty Queens who had her name in theirs: Neithhotep, Herneith, Meritneith
- 1st Dyn (Narmer to Hor-Aha): did these queens rule: adopted the serekh, lavish tombs.
- worn the Red Crown and engaged in warfare and hunting???
- Neithhotep and Meritneith have often been labelled by scholars as early priestess-queens of Neith.



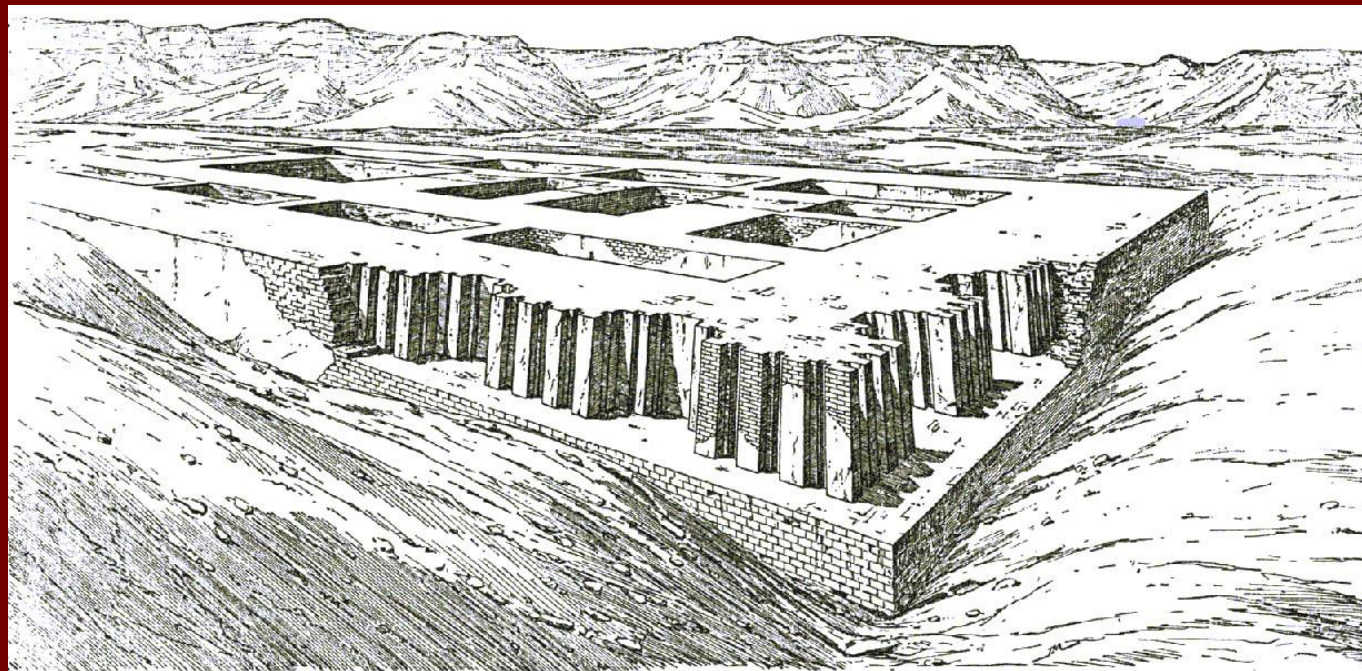
- Neithhotep > *nt-ḥtp* > 'Neith is satisfied'
- Nowhere called a 'King's Wife' or 'King's Mother'
- name occurs in a serekh on a Naqadan seal
- Unlike Horus found on top of the serekhs of kings', crossed arrows of Neith → The Living Neith?
- Wife of King Narmer, Mother of Hor-Aha
- Alternative: Hor-Aha's wife and mother (and co-regent) to Djer
- Buried at Naqada → sealings: contemporary with Narmer and Hor-Aha



Transcriptions of Neithhotep's *serekh*, Narmer's *serekh* and Neithhotep's name.

Archaeology

- Her name is found on seals found in the Great Tomb in Naqada (as well as Narmer and Hor-Aha's names).



(right) Drawing of the Great Tomb.

(left) Bone label on display in the British Museum

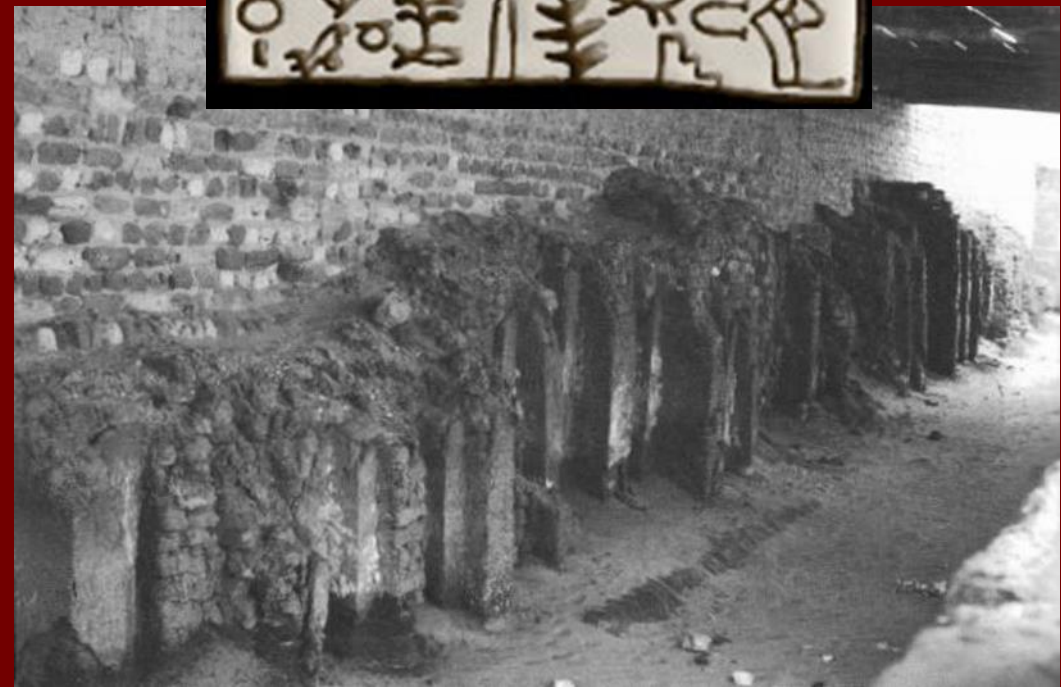
Herneith



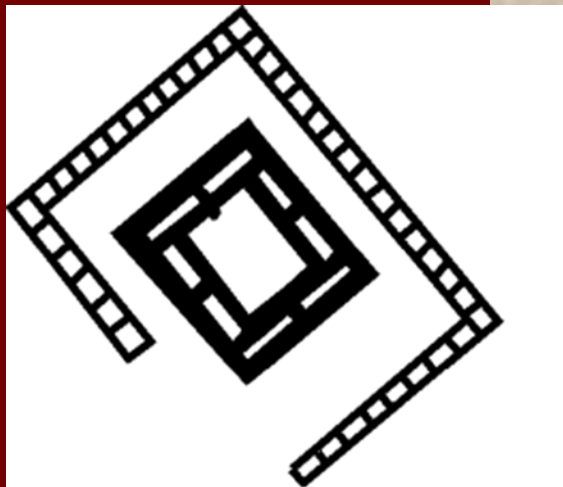
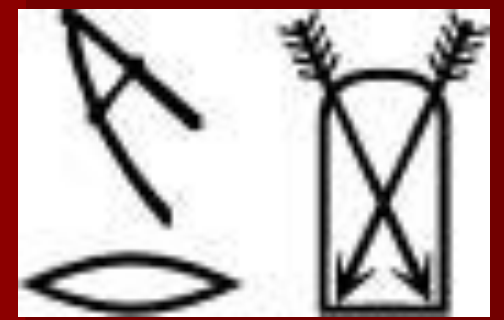
Bracelets recovered from a mummified arm in Djer's Abydos tomb.



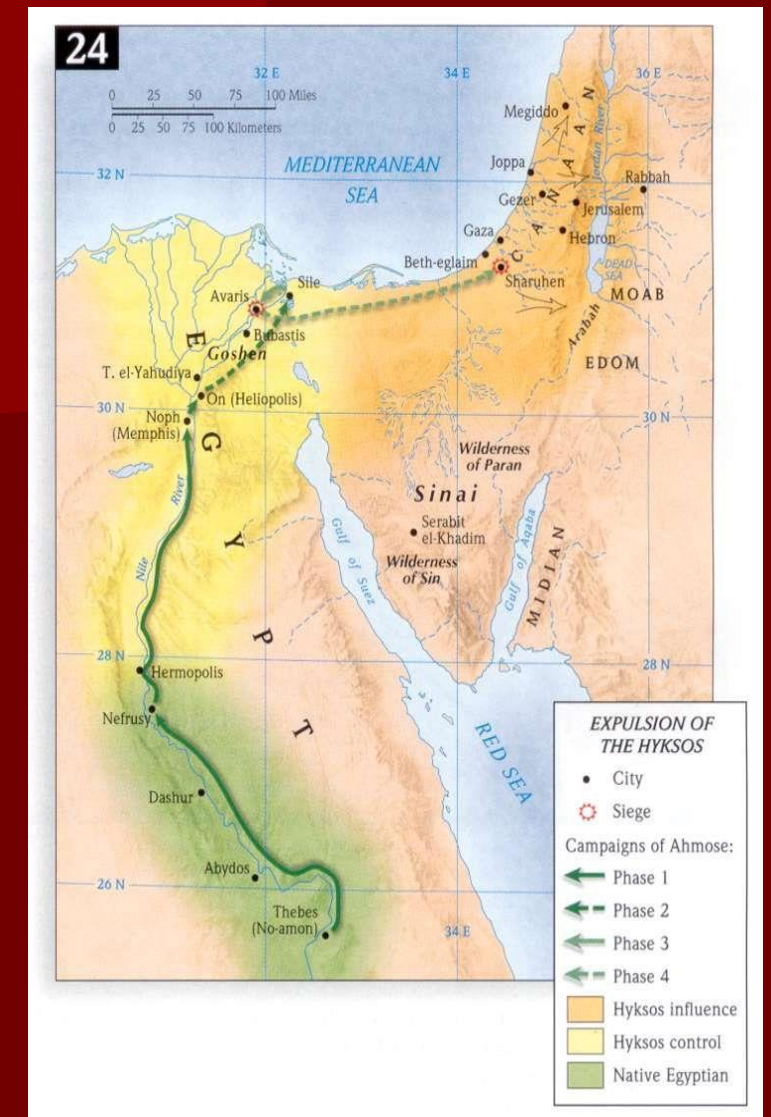
- Wife of King Djer.
- Herneith > ḥr-nt > 'The face of Neith' – directly identified with Goddess
- mother of King Den
- Both king's seals were found in the tomb believed to belong to her
- Buried separately from Djer (unlike other early queens) – Saqqara Tomb S3507 tentatively assigned to her (very large)



- Meritneith > mr.t-nt > 'She who is beloved of Neith'
- Wife of King Djet, mother of King Den
- Originally believed to be male king
- on the Palermo Stone as mw.t-nsw.t, the King's Mother.
- Abydos Tomb Y (only female tomb) with 40 subsidiary graves → stela in front of her tomb (without a serekh) – seals show name of Den
- one seal (tomb Saqqara 3503) has her name in a serekh



The Second Intermediate Period – a special historical and political setup to foster female independence



- Tyldsey: “Kings were dedicated to the struggle against the Hyksos, they needed a reliable partner to rule while they campaigned” and were “happy to allow their consorts a more prominent role in state affairs”.
- 18th Dynasty Kingship influenced by the struggle against the Hyksos. King as a mighty warrior whose role was enhanced by the creation of an empire.

Tetisheri

- Likely acted as regent for her son
- Bore the title of King's Mother (mwt nswt).
- Posthumously given the title of God's wife of Amun (Hmt nTr jmn).
- Held in high regard by her immediate successors. This is highlighted by the monuments built for her by her grandchildren at Abydos (Ahmose and Ahmose-Nefertari).



Ahhotep I

- Took over the regency from Tetisheri, acted as regent for son
- Strong suggestions that she played an important role in the fight against the Hyksos.
 - Titled ‘The one who is united with the limbs of Sekhmet.’
 - Buried with ceremonial weapons + flies of valour (soldiers)
 - Ahmose states the Ahhotep “Looked after Egypt’s (kmt) troops and guarded them...she pacified Egypt and expelled her rebels.”
- actually fought or commanded troops in battle???
- BUT strong political power, potentially in a military sense.



Ahmose-Nefertari

**Political Authority,
Religious Power
& Deification**

Power Queens

□ Ahmose Nefertari

- Ahmose' sister or 1/2 & principal wife, mother of AI
- involved in religious building projects
- ritual offerings by her found listed in many temples
- usually used title god's wife = most important
- important through reign of son & TI
- deified after death
 - a. with Amenhotep I
 - b. oracles
 - c. particularly in DeM

Political Authority

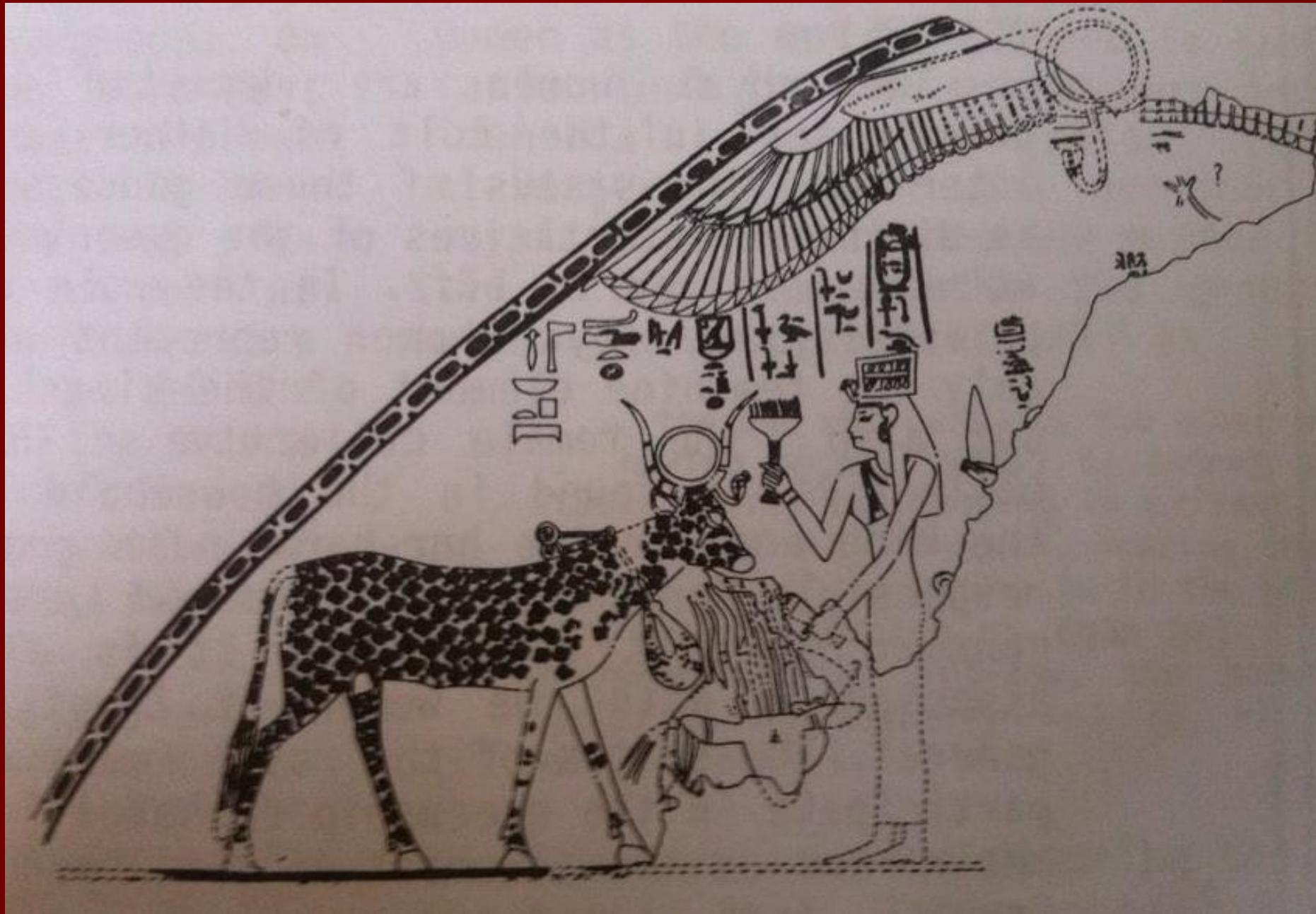
- Acted as regent for her son and potentially grandson.
- Her titles & epithets hint at her having a high level of political power.
- Gains land & economic power through acquiring the 2nd Priesthood of Amun (Kanak Donation Stela).
- Name appears in quarrying activities.
- Building activities done in her name.



“She came at the front of the council of the city (Thebes) together with the servants of the temple of Amun in order to record in writing the office which was placed under the control of the god’s wife, great queen Ahmose-Nefertari...”

– Karnak Donation Stela, Al-Ayedi (2007) *The Liberation war: The Expulsion of the Hyksos from Egypt*.

Religious Power



Tomb scene: TT15

God's Wife of Amun

- Ahmose-Nefertari was the first royal woman to hold this title.
- The title was secured for her successors.
- Created closer ties between the cult of Amun and the royal family.
- Gave her access to the inner most parts of the temple
- Role was that of a priestess, even though it was only held by royal women.
- She was able to perform rituals such as 'burning the image of the enemy'.



Deification



- Becomes deified along with her son, Amenhotep I, after her death.
- She becomes known as ‘Mistress of the Sky’ and ‘Lady of the West’ as a goddess of fertility and rebirth.
 - Focus of cult at Dier el-Medina.
- Cult lasted for around 400 years after her death.
- Black skin colour – divinity, fertility, rebirth, Egypt, Amun, perhaps Osiris.



Painting from TT
181, Western
Thebes. From the
reign of
Amenhotep III.
August Kestner
Museum.
Inv. 1962.70

Stela:
Dier el-Media,
Ramesside Period.
Turin, Museo
Egizio
C1452





Statuette: Ahmose-
Nefertari as a goddess.
Dier el-Medina, 19th
Dynasty.
Turin, Museo Egizio
Inv. Suppl. 6128

Wooden Panel:
Dier el-Medina, New
Kingdom.
Turin, Museo Egizio
C2457



Ahmoose-Nefertari and Amenhotep I (TT26 Khnumemhab, RII)





Ramesses II – Karnak Temple

Power Queens - Hatshepsut

- Became antique role model for modern feminists for being a queen-pharaoh
 - daughter of T1, wife of T2 (half brother)
 - Took on role of King
 - erection of obelisks
 - depiction directly with gods
 - chosen by king as successor
 - divine birth
 - 5-fold titulary
 - male regalia
 - co-regency
 - Passed god's wife role to her daughter Neferura



**HATSHEPSUT IN MALE AND FEMALE GARB
FROM STATUARY ERECTED AT
DEIR EL-BAHARI**



Hatshepsut
and Amun

male rep.

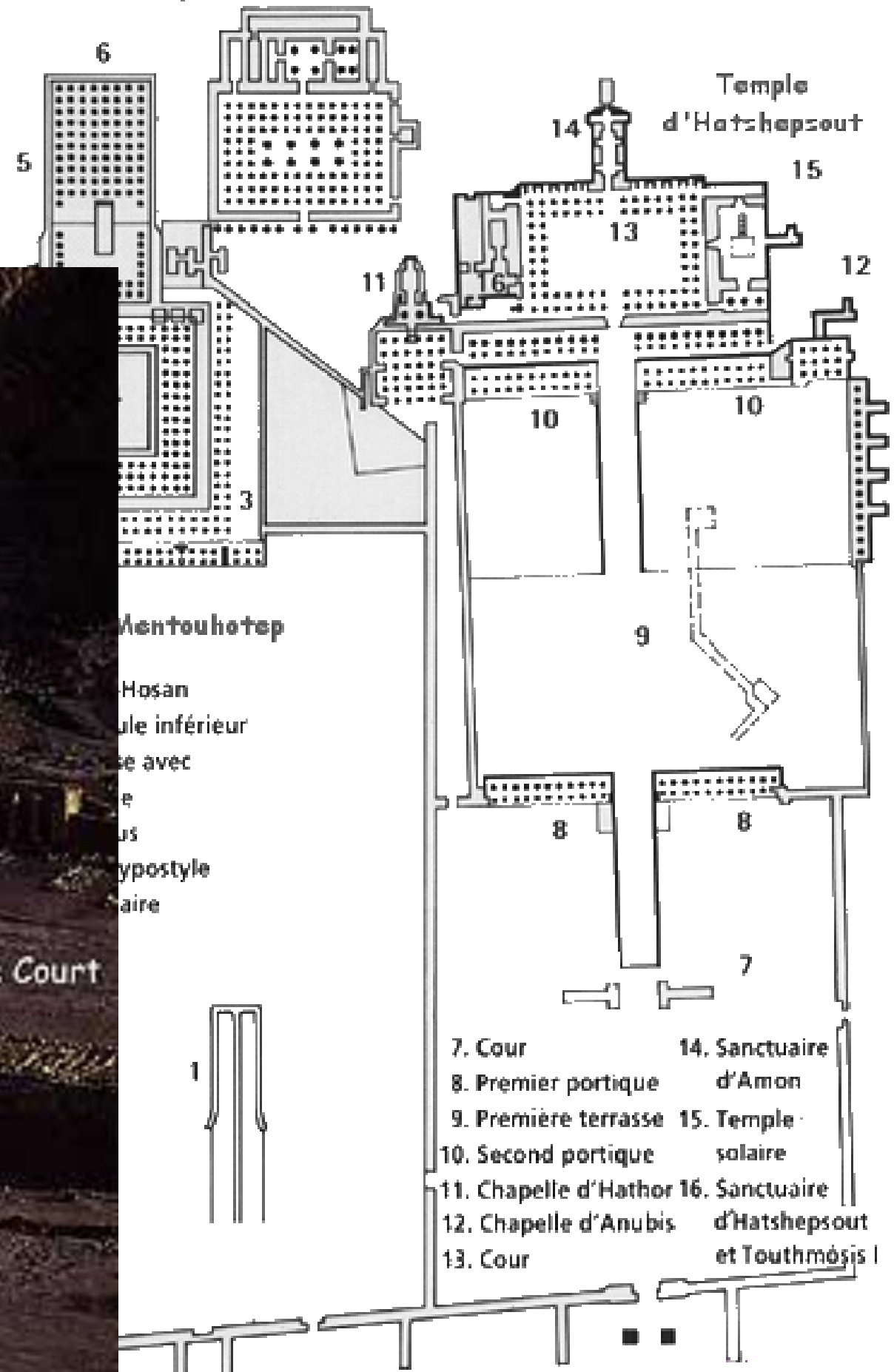
'daughter of
Amun'



Deir el-Bahari



Temple de Thoutmôsis III

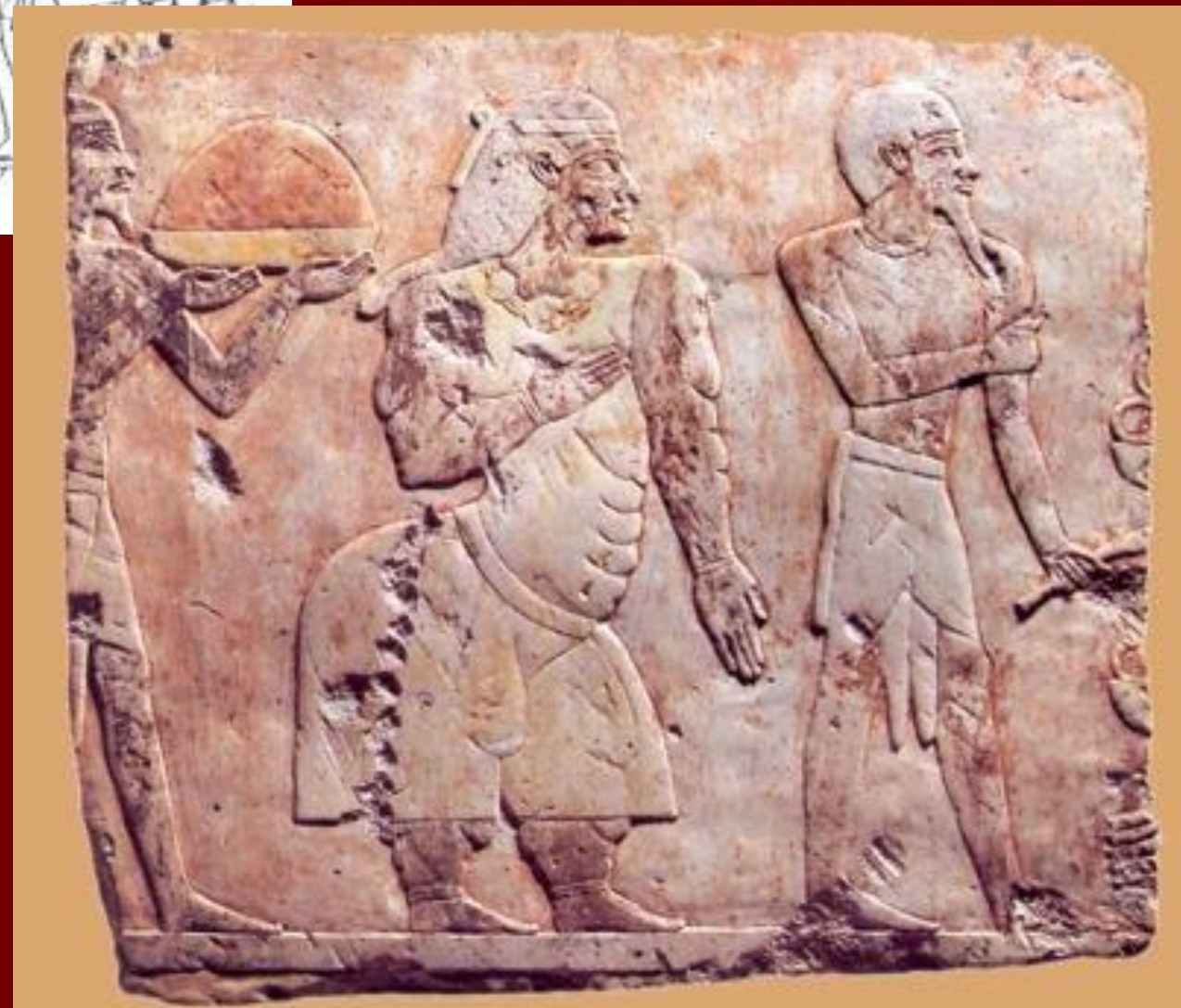
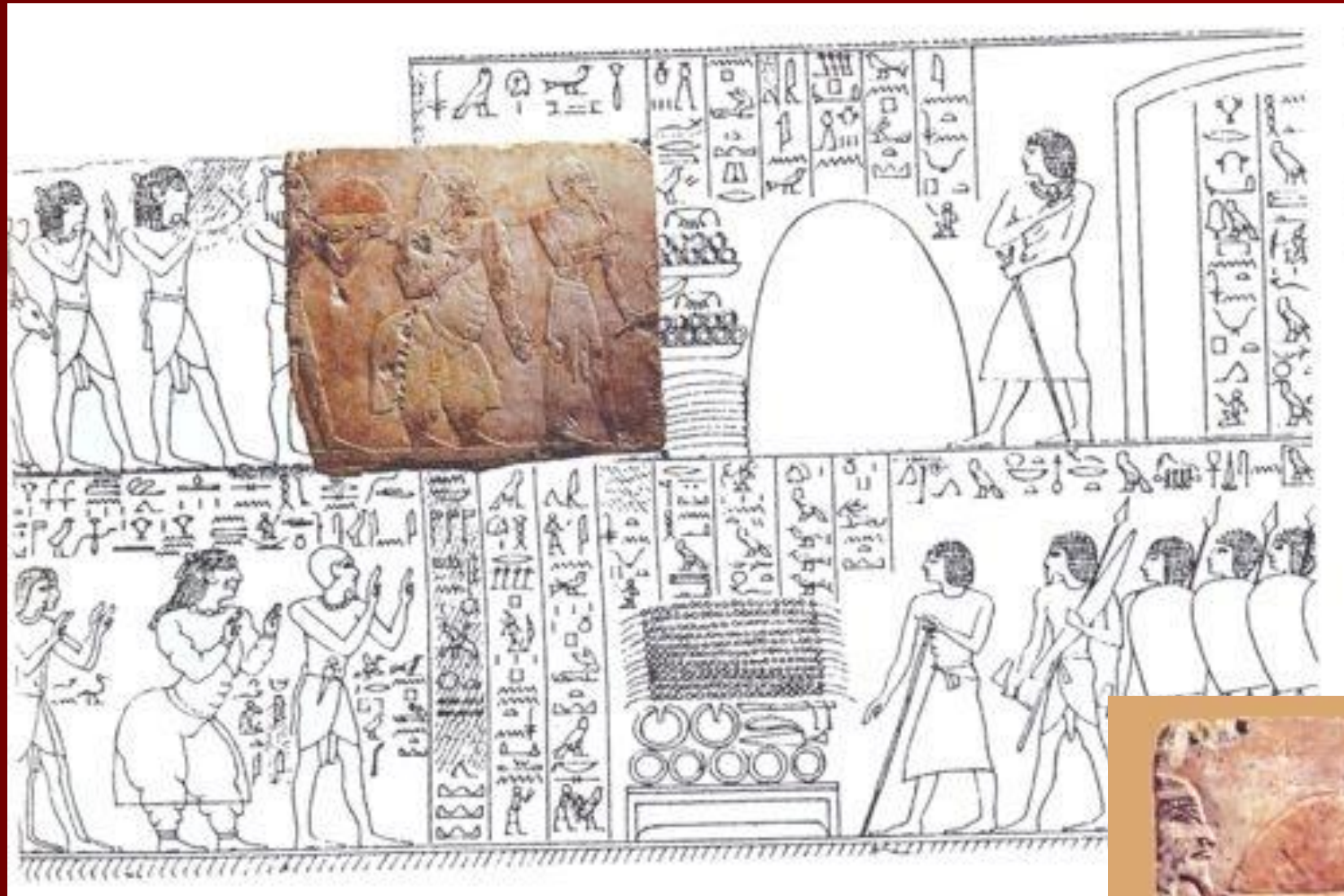


Deir el Bahri :

Light Infantry in peace time: palm-fronds, balanced with weapons and military standards



Queen of Punt

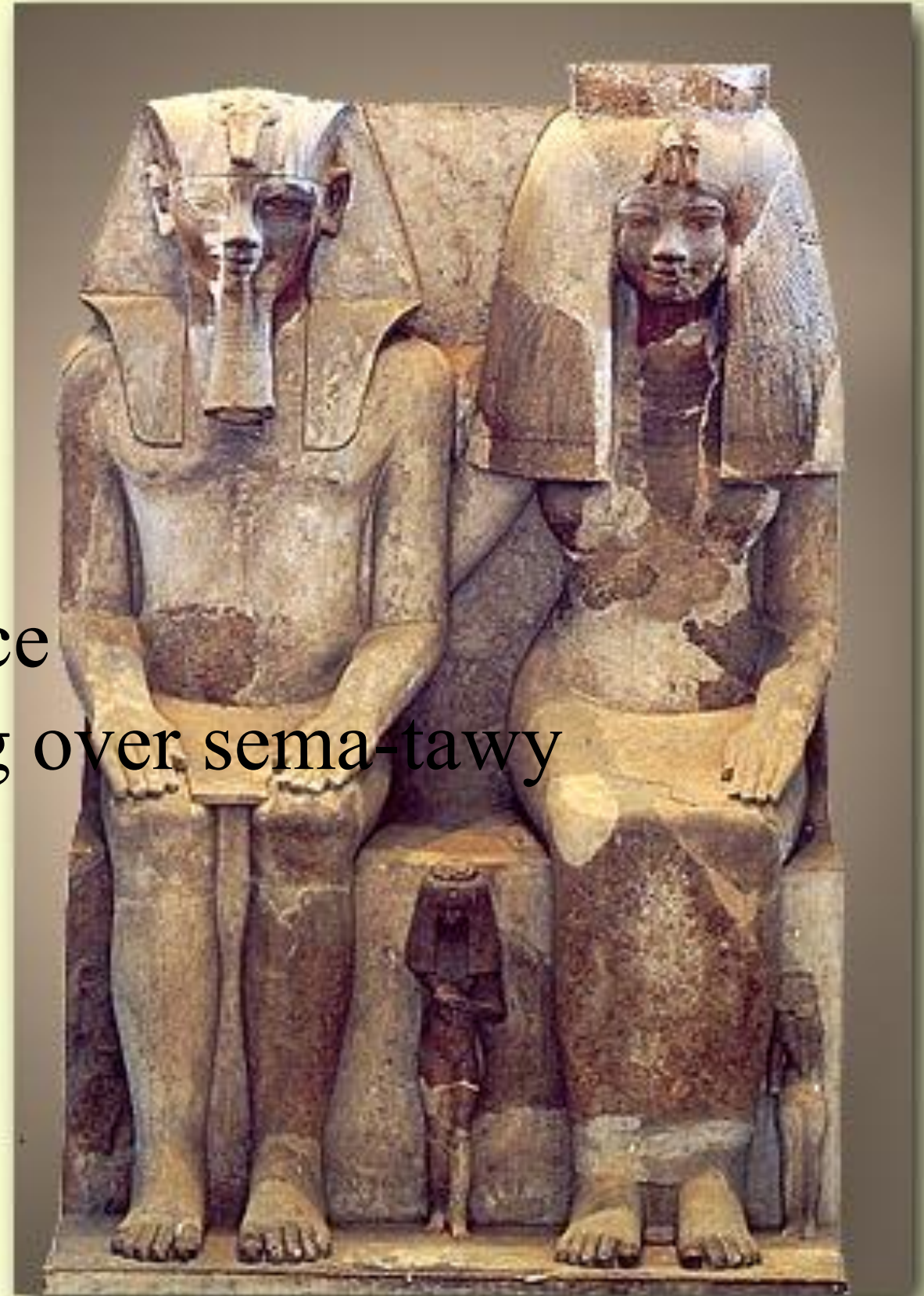




Power Queens????!!!

Tiye (queen AIII)

- principal wife
- non-royal birth
- Kingly
 - a. equal scale
 - b. diplomatic correspondance
 - c. shown as sphinx & sitting over sema-tawy
 - d. pharaonic titulary
- divine equations:
 - a. Hathor
 - b. Maat
 - c. Taweret



The Amarna Letters

- Ancient diplomatic archive discovered at Amarna in 1887
- Bureau of Correspondence of Pharaoh
- 382 tablets known, including some scribal training texts (Mesopotamian myths and epics, Akkadian wordlists, etc.)



Amarna Letter 26

Say to Teye [= *Tiye*], mistress of Egypt: Thus, Tušratta, the king of Mittani [. . .] You are one that knows that I myself always showed love to Mimmureya [= *Nebmaatre*], your husband [. . .] And now you are the one that must not forget your love for Mimmureya, your brother. Increase it for Napkhurreya [= *Neferkheperure*] and maintain it for him.



Nefertiti



Power Queens????!!! – Nefertiti (Akhenaten)

- very different
- did not wear vulture crown (blue tall Tefnut crown instead → only her), but did wear other insignia
- Female element in triads
- kingly
 - Smiting, more kingly crowns, same size, crook & flail, double cartouche
 - co-regent with Akhenaten?, king Smenkhare
 - note overlap with Akhenaten in iconography

Royal women of Amarna



Royal Women in Amarna?

- Far more information about women of this period than any time else in AE
- Married their fathers? – religious marriages, “consumed” marriages → modern scholars in difficulties to explain (modern taboos about incest)
 - Incestuous relationship might be difficult to understand
 - But we have no proof of offspring coming from such a relationship

Tiye with feather crown

- Berlin ÄM 21834 and ÄM 17852
- Face shows characteristic of queen
- Reworked after death of AIII, but in lifetime of Tiye: silver scarf → crown with double feathers → deification



BM EA57399: Shrine stela of Amenhotep III and Queen Tiye

From the house of Panehsy, Tell
el-Amarna, Egypt
18th Dynasty, around 1340 BC

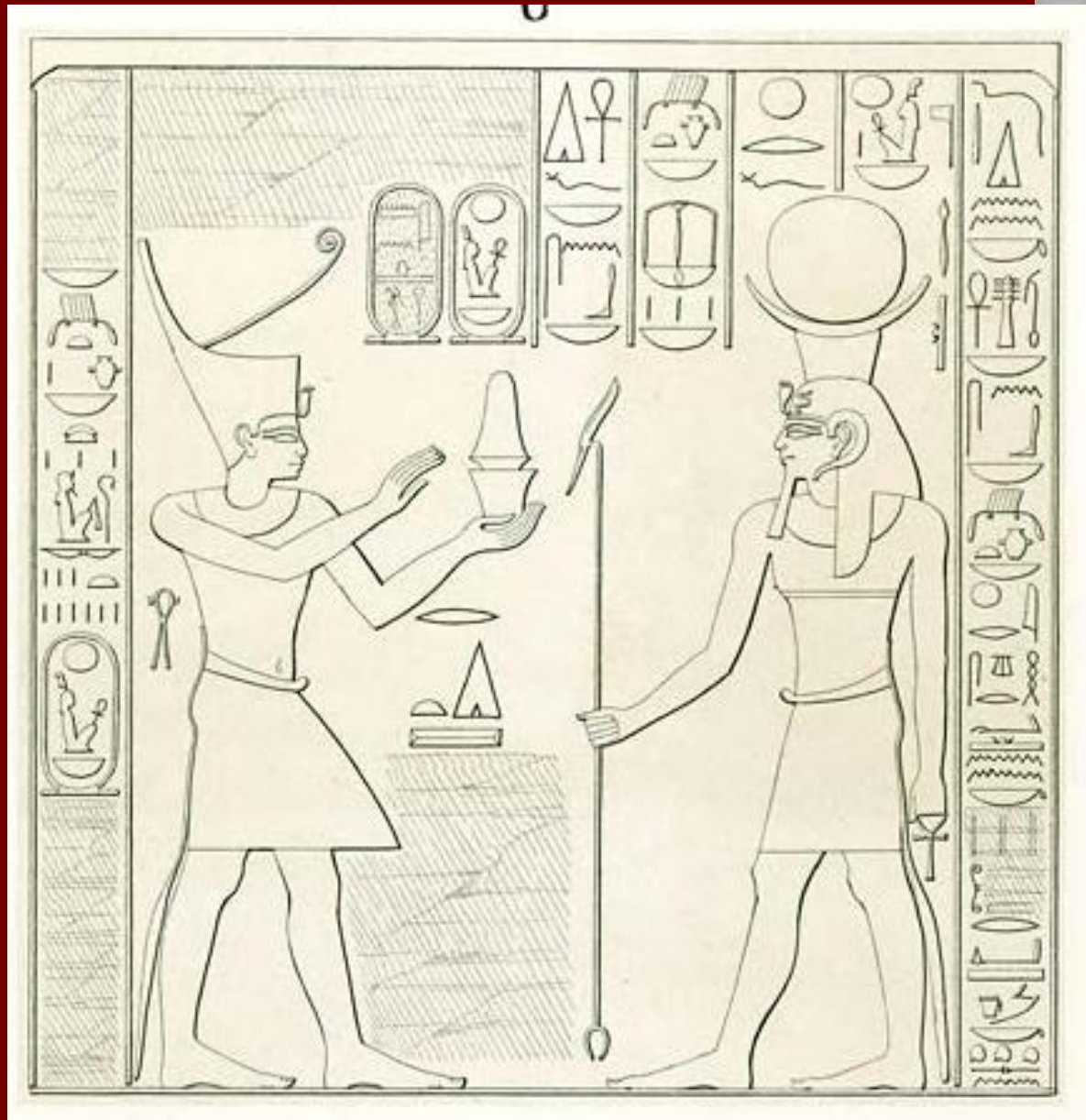
Amenhotep III (1390-1352 BC)
and Tiye beneath the sun disc, in
the style usually confined to
Akhenaten and his officials,
though Amenhotep III did
identify himself with the sun in
the later years of his life

→ deification



Deification of Amenhotep III

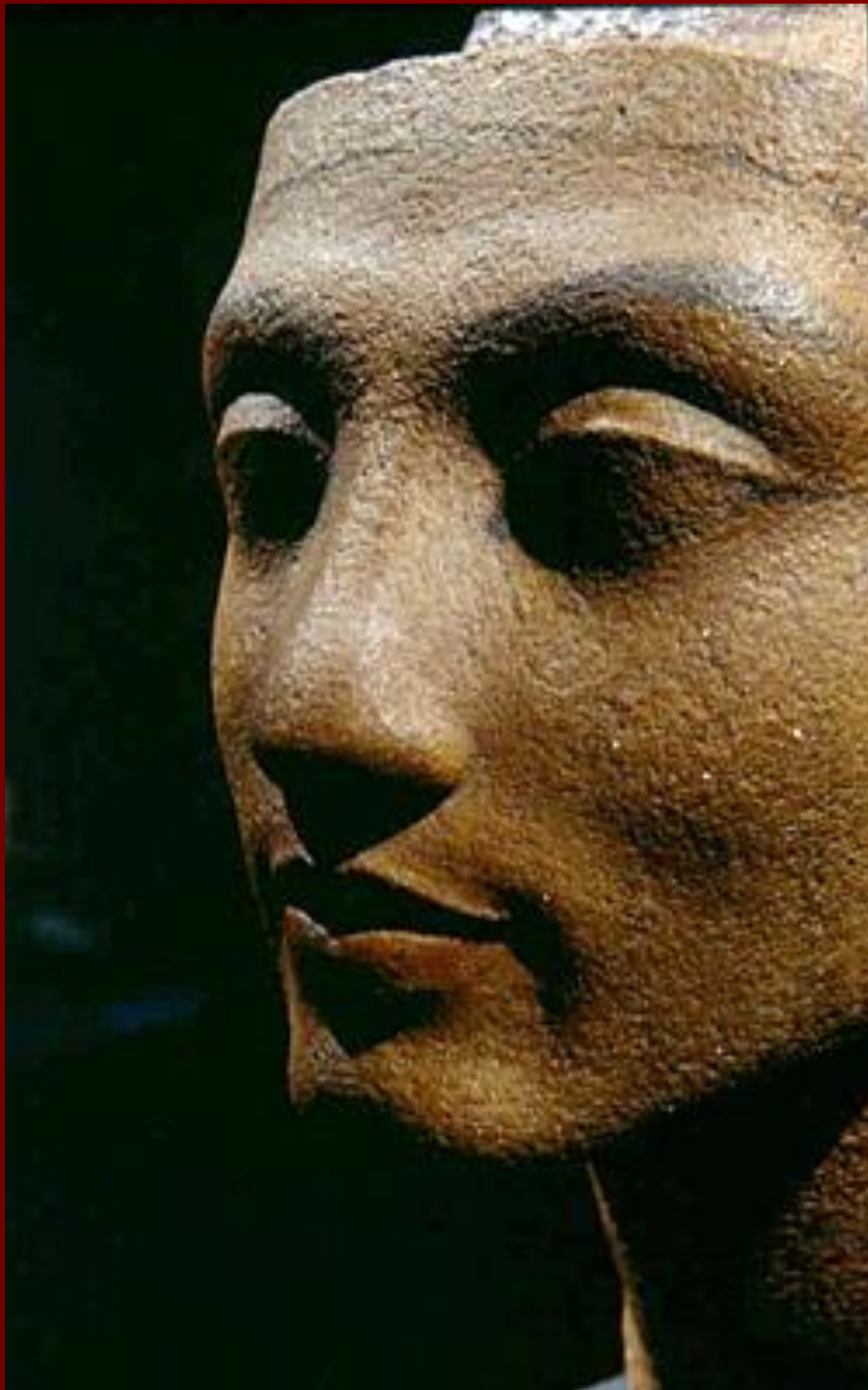
- Worshipped as the sun and Lord of Nubia at Soleb



Deification of Amenhotep III

- Worshipped as the sun and Lord of Nubia at Soleb
- Tiye worshipped as the sun god's consort, Hathor, at Sedeinga





Nefertiti Berlin ÄM 21200

- Unfinished bust
- Nefertiti or one of the daughters (Meritaton or Anchesenpaaton married to Semenchkare and Tutankhamen)

Queen offering (Nefertiti?)

MMA 1993.326



- limestone block (temple scene): king and queen making an offering to Aten.
- face, usually identified as Akhenaten, actually depicts an Amarna queen, probably Nefertiti, following her husband
- king's shoulder just visible at the left side of the block
- Nefertiti wears the royal "afnet" headcloth with a uraeus cobra at the forehead

Who is who?

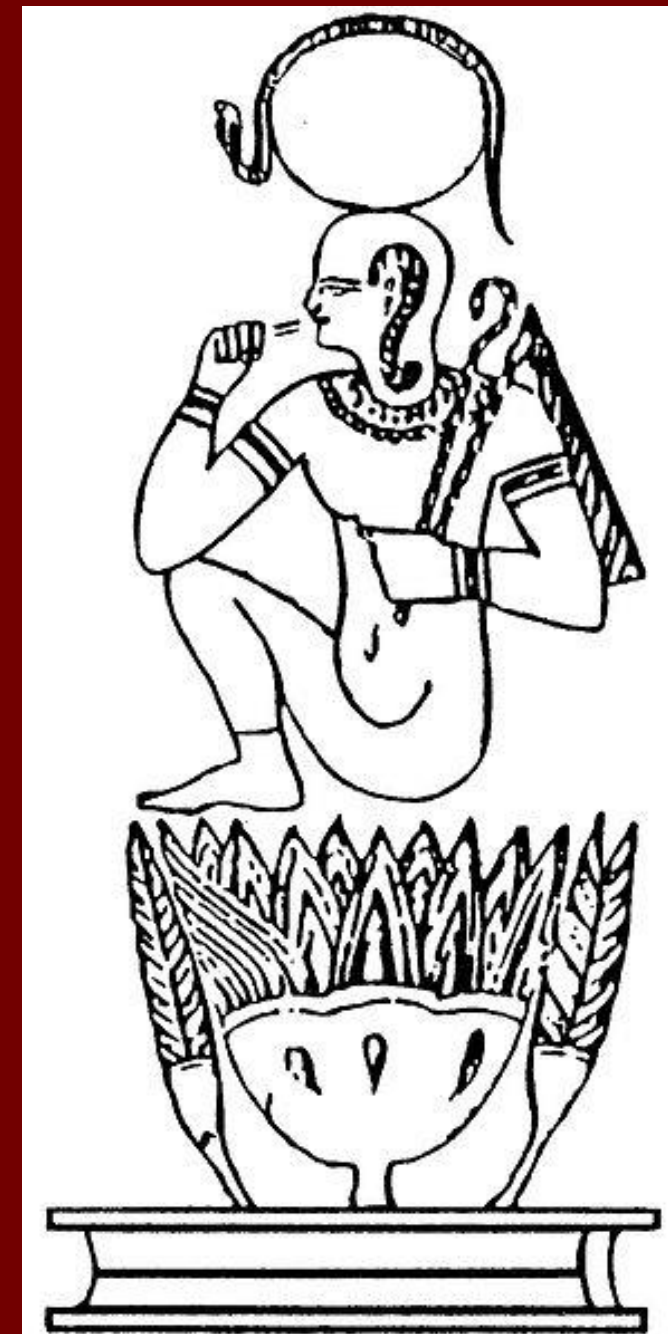
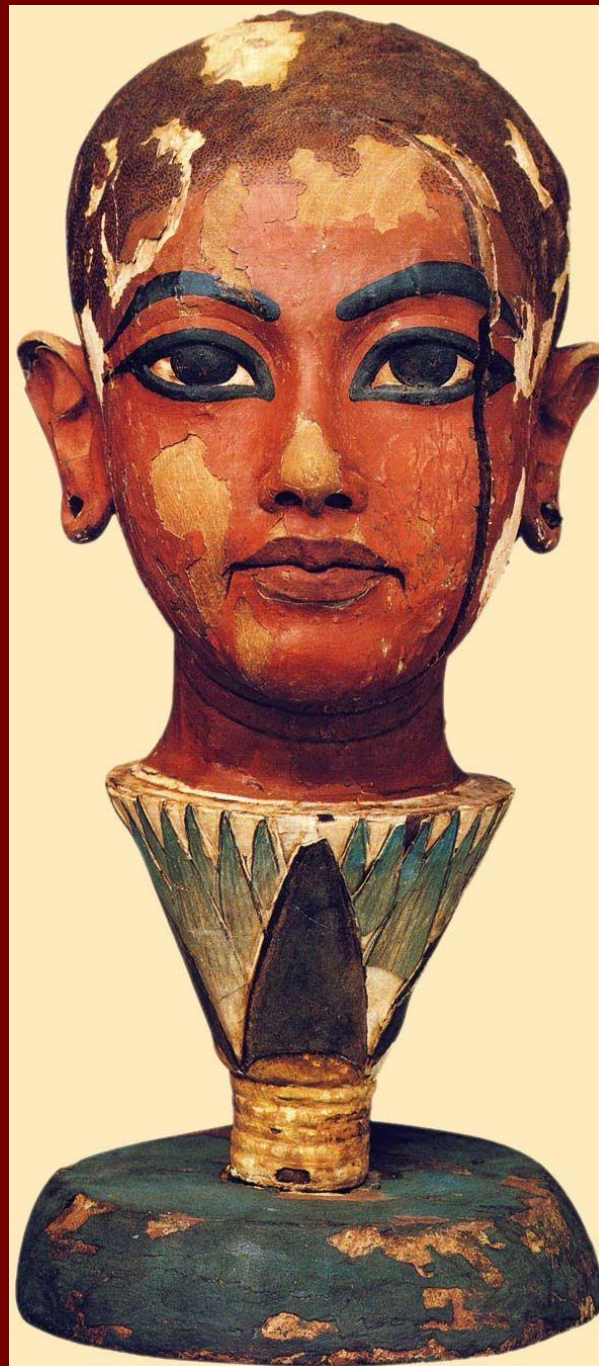
- Akhenaten's family:
 - → The King's Daughters of His Flesh
 - Baketaten ???
 - Meretaten
 - Meketaten
 - Ankhesenpaaten
 - Nefernerefuateen-Tahserit
 - Neferneferure
 - Setepenre

Deification of princesses?

- Just by accident?
- Depiction on the mount like Nefertem on flower?



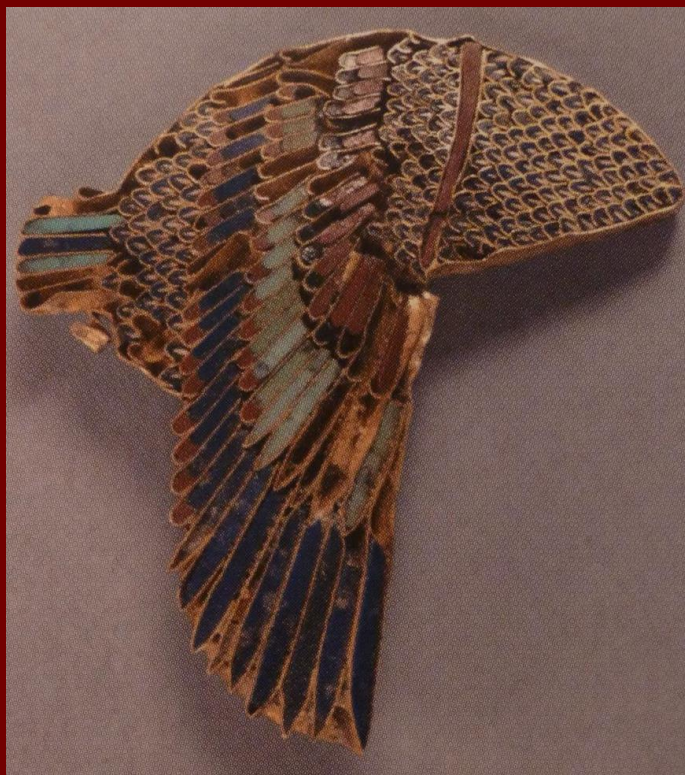
Fig. 7. Lid of a small box from the tomb of Tutankhamun showing a child and the name of Princess Nefernefrure. Wood with glass inlays. Egyptian Museum, Cairo





Nefertari Meritmut

- Husband: Ramesses II
- The beautiful one is come, beloved of Mut
- Parents: Unknown
- Sons: Amenhirwenemef, Prehirwenemef, Seti, Merire the Elder, Meriatum
- Daughters: Baketmut, Meritamun, Nebettawi, Nefertari?
- Association with Hathor



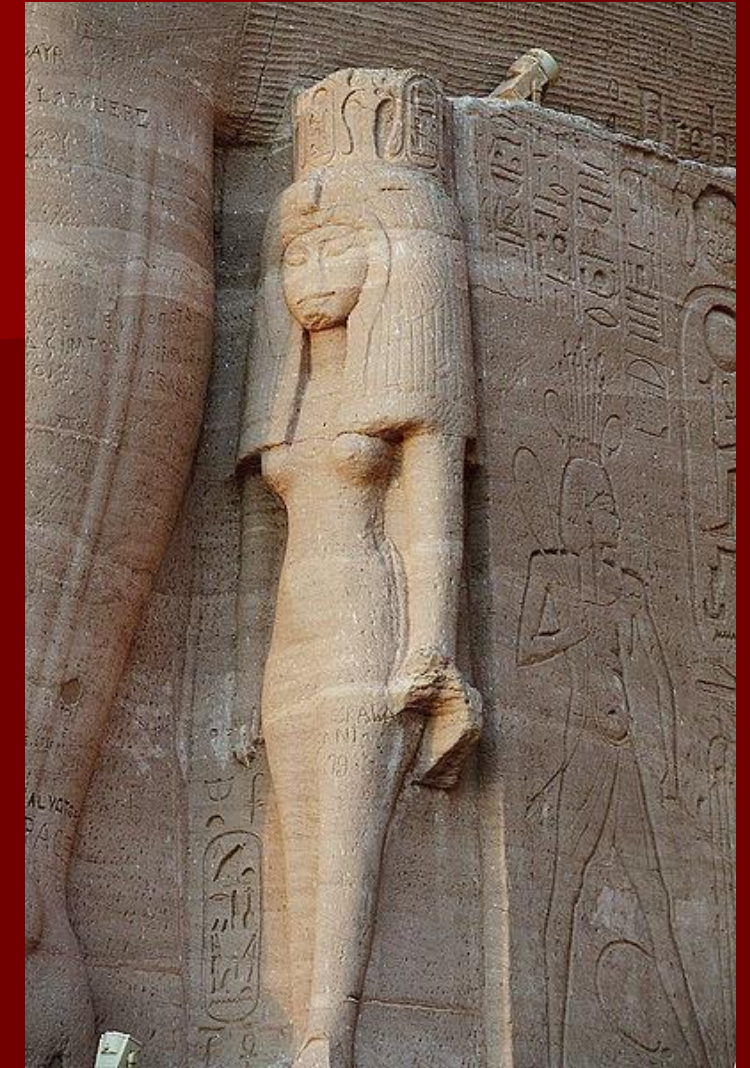
The Titles of Nefertari.

- God's Wife (*hmt-ntr*)
- Mistress of Upper and Lower Egypt
- Lady of The Two Lands (*nbt-t3wy*)
- Great of Praises (*wrt-hzwt*)
- Sweet of Love (*bnrt-mrwt*)
- Lady of Grace (*nbt-im3t*)
- Great King's Wife (*hmt-niswt-wrt*)
- Great King's Wife, his beloved (*hmt-niswt-wrt meryt.f*)
- Lady of all Lands (*hnwt-t3w-nbw*)
- Wife of the Strong Bull (*hmt-k3-nxt*)
- Mistress of Upper and Lower Egypt (*hnwt-Shm 'w-mhw*)
- Ramesses II also named her 'The one for whom the sun shines'.
- Gods wife of Amun?



Statue of Nefertari in front of
Ramesses II in the peristyle
court of Luxor temple.

Nefertari Next to Ramesses II
outside of the great temple at
Abu Simbel



Nefertari and Ramesses II
outside her temple at Abu
Simbel



Nefertari stands between goddesses Hathor and Isis. All three wear the uraeus, solar disk, and cow horns that link them with the solar cults. Nefertari also wears the double plumes.

Ramesses II faces the sacred bark of Amun-Re; Nefertari is behind him.

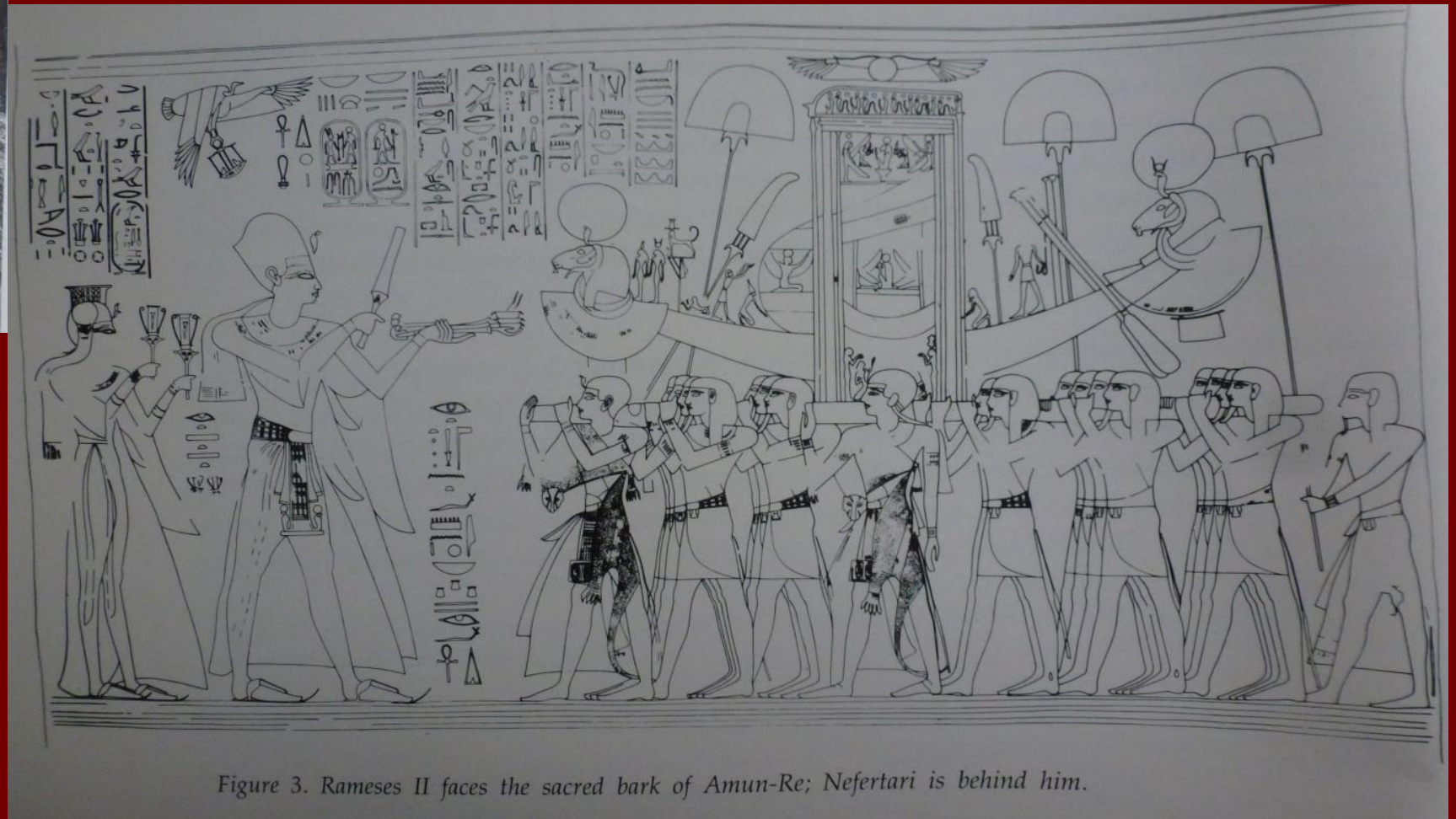
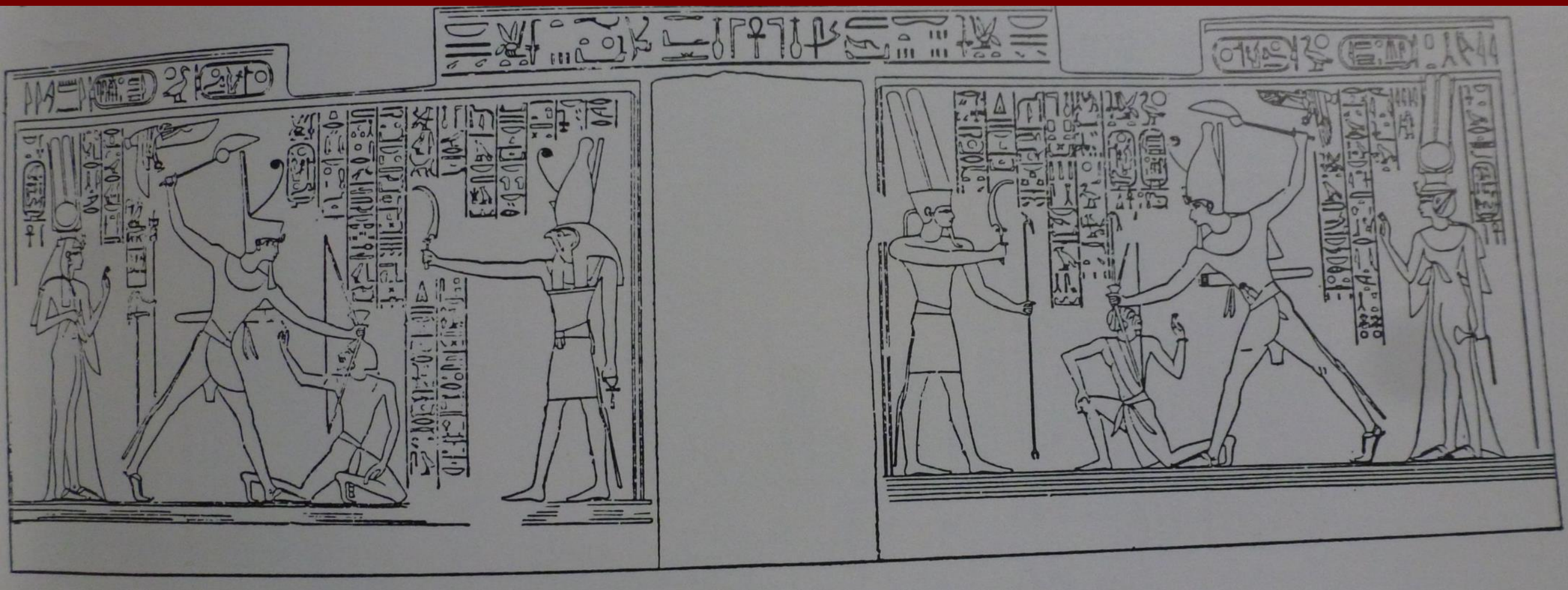


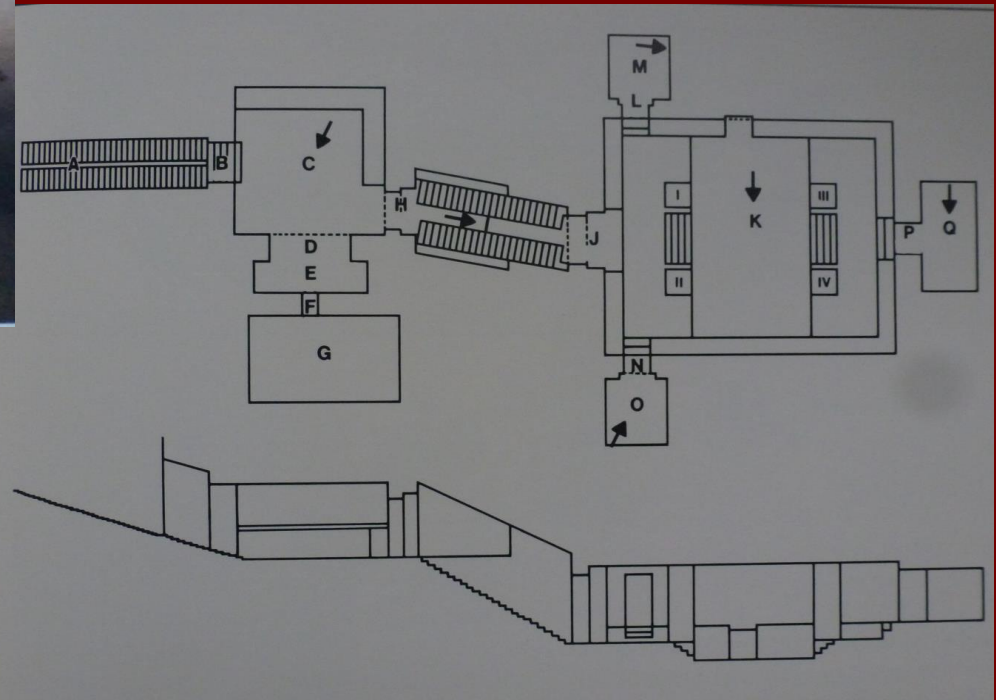
Figure 3. Rameses II faces the sacred bark of Amun-Re; Nefertari is behind him.



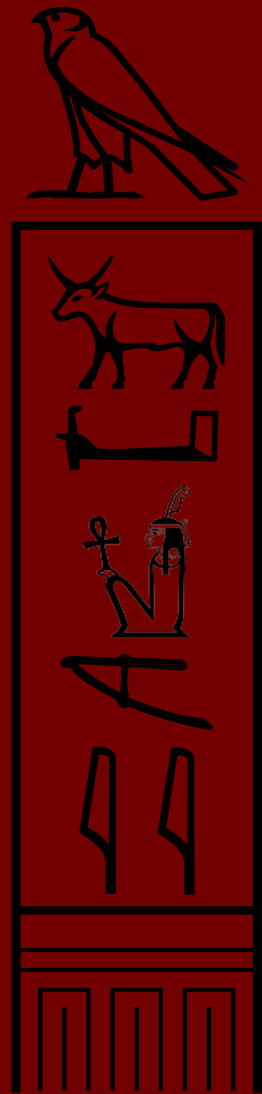
Very rare example of a queen (Nefertari) appearing in a military scene.

Nefertari's Tomb

Valley of the Queens, QV 66

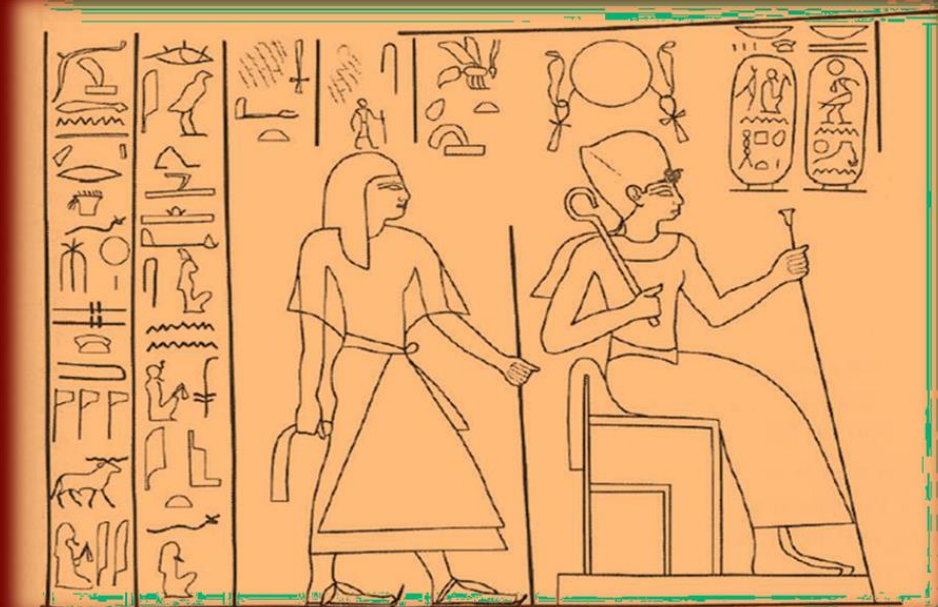
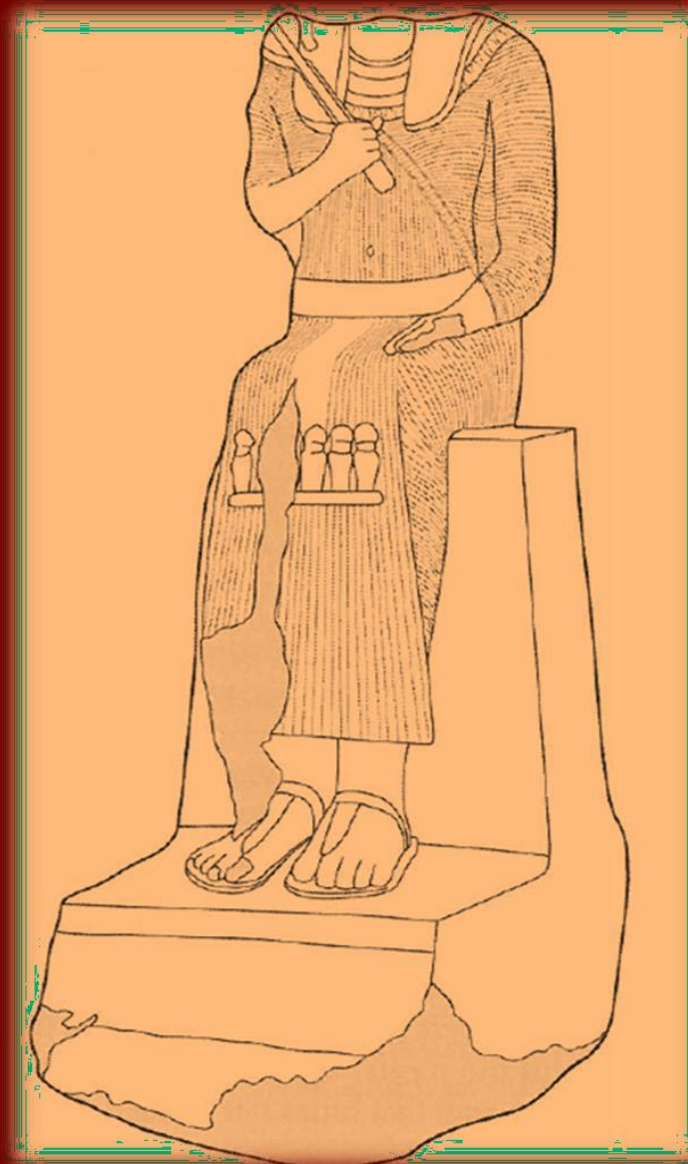
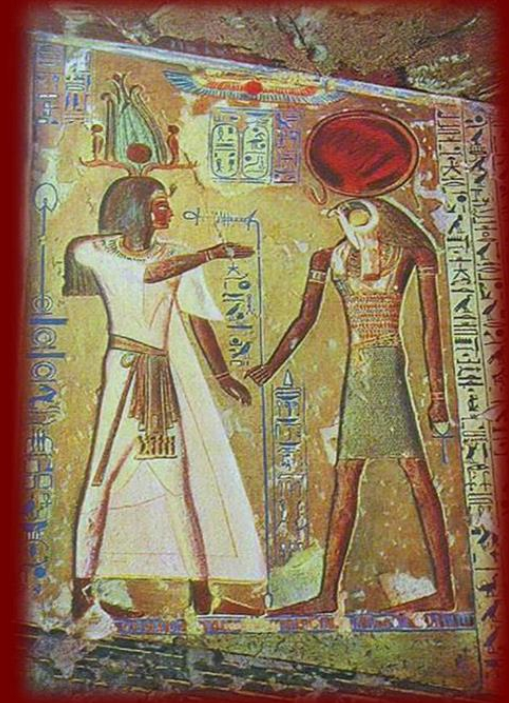


TAWOSRET



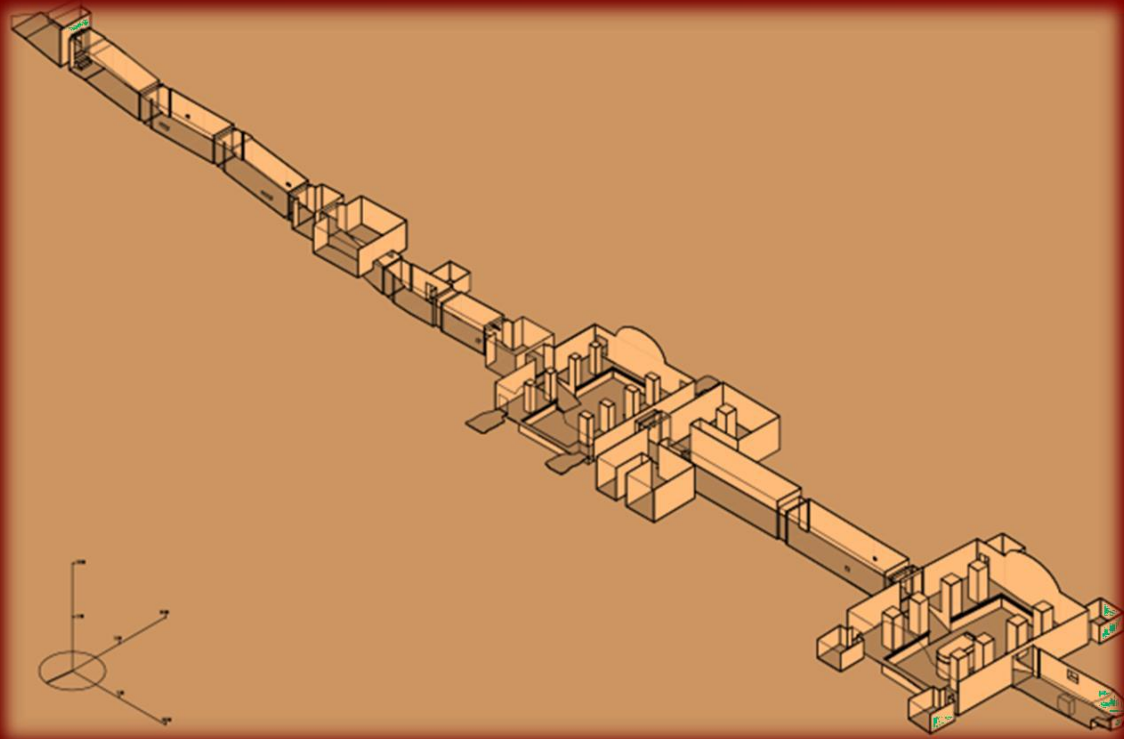
CAREER OF TAWOSRET

- GREAT ROYAL WIFE OF SETI II; SETI DIES 6TH REGNAL YEAR
- REGENT DURING REIGN OF SIPTAH; ASSISTED BY CHANCELLOR BAY (EXECUTED IN YEAR 5), SIPTAH DEAD SOON AFTER
- ASSUMES FULL PHARAONIC TITLES
- REIGNS FOR A FURTHER 2 YEARS INDEPENDENTLY
- DIES; PROBABLY OVERTHROWN BY SETNAKHTE



ARCHAEOLOGY OF REIGN

- TOMB IN VALLEY OF THE KINGS, KV 14



- USURPED BY SETNAKHTE

- MORTUARY TEMPLE, WEST BANK THEBES
 - BETWEEN THE TEMPLES OF RAMESSES II AND MERENPTAH
- DEMOLISHED SHORTLY AFTER IT WAS BUILT



CONTEXT

- SUCCESSIONAL CONFUSION
- WEAK, SHORT-LIVED KINGS
 - CIVIL WAR?
- DECLINING ECONOMIC CONDITIONS
- LACK OF A LEGITIMATE MALE DESCENDENT OF RAMESSES II



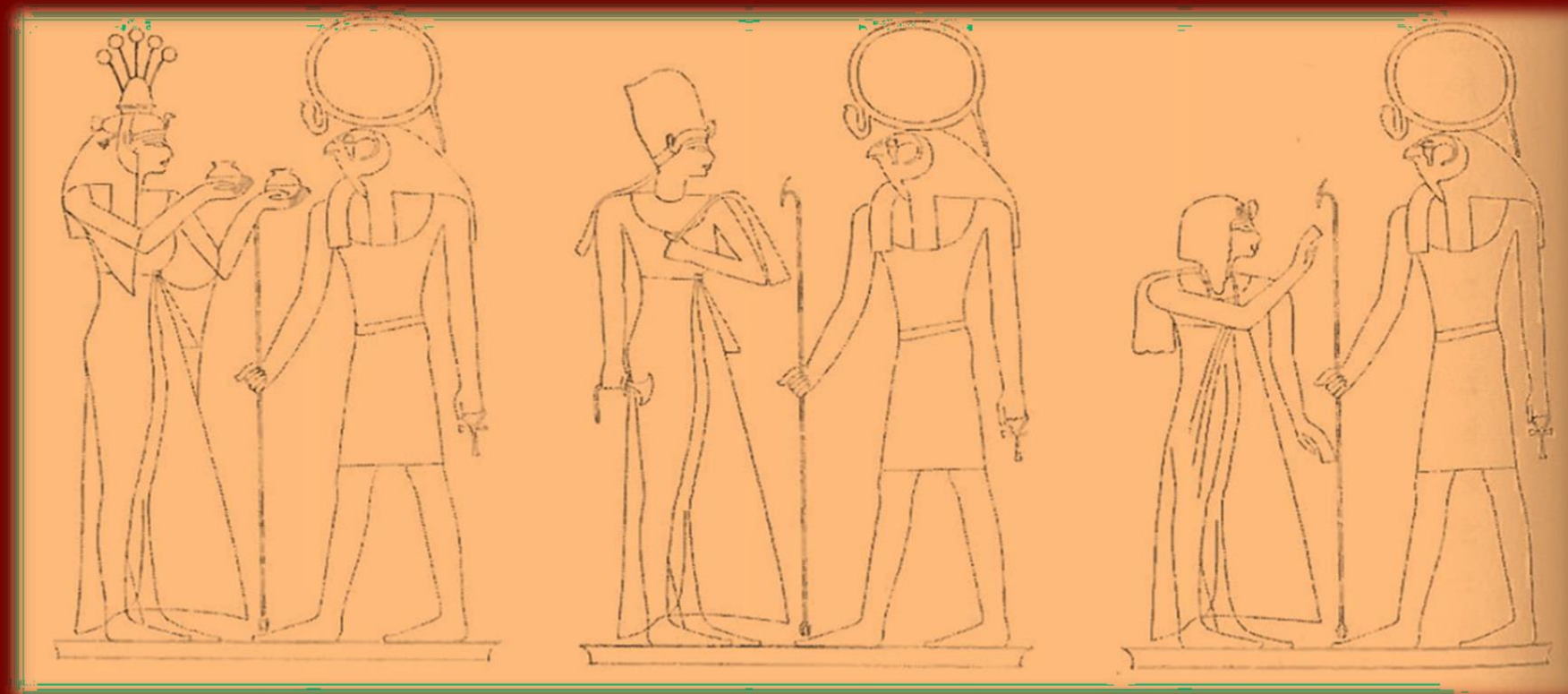
TAWOSRET AS QUEEN WITH SETI II

QUEEN TO KING

- TAWOSRET HAD EFFECTIVELY RULED FOR 6 YEARS ALREADY
- ACTED THE QUEEN'S ROLE THROUGH REIGNS OF SETI II AND SIPTAH
- LIKE HATSHEPSUT, SHE WAS 'ALREADY THERE'



TAWOSRET AS QUEEN WITH SIPTAH IN SUPPORTING ROLE



A SEQUENCE OF IMAGES, ONE SUPERIMPOSED OVER THE OTHER FROM TAWOSRET'S TOMB: FIRST AS QUEEN, THEN AS KING, AND FINALLY USURPED BY SETNAKHTE

Statue of Amenirdis from Karnak, now in the Cairo Museum (CM CG565)

Daughter of Kashta and Queen
Pebatjma, Sister of Shabaka and
likely sister of Piye
installed in Thebes as heiress to
Shepenwepet I by either Kashta
(her father) or Piye



God's Wife of Amun

- 'God's wife' = head of the 'domain of the Divine Adoratrice' – substantial personnel worked under administration of a 'high steward'
- 'high stewards' of the domain became at end of the 25th dyn. very powerful, (as seen from their huge tombs at Thebes)
- god's wife also bears the title 'Divine Adoratrice of Amun' (*dw3t-ntr n imn*)

